

*BOOKS written by the same AUTHOR, and
Sold by C. Davis, in Holborn; and C. Hitch
and L. Hawes, in Pater-noster-Row.*

I. **A** Rational Illustration of the Book of Common Prayer, &c. Wherein Liturgies in general are proved lawful and necessary, and an Historical Account is given of our own: The several Tables, Rules, and Kalendar, are considered, and the seeming Differences reconciled: All the Rubricks, Prayers, Rites, and Ceremonies, are explained, and compared with the Liturgies of the Primitive Church: The exact Method and Harmony of every Office is shewed; and all the material Alterations are observed, which have at any Time been made since the first Common Prayer-Book of King Edward the Sixth, with the particular Reasons that occasioned them. The whole being the Substance of every thing Liturgical in Bp. Sparrow, Mr. Le-strange, Dr. Comber, Dr. Nichols, and all former Ritualists, Commentators, or others, upon the same Subject, collected and reduced into one continued and regular Method, and interspersed all along with new Observations. The Seventh Edition. In Octavo. Price bound 6s.

II. The Nicene and Athanasian Creeds, so far as they are expressive of a co-equal and co-eternal Trinity and Unity, and of perfect Godhead and Manhood in one only Christ, explained and confirmed by the Holy Scriptures; in a Manner adapted to common Apprehensions. In eight Sermons, preached in part at the Lady Moyer's Lecture in the Cathedral of St. Paul, London, in the Years 1733 and 1734, and since completed; with large Additions, Notes, and References, for the Use of the religious and studious Youth in our two Universities. In Octavo. Price bound 5s.

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F I F T Y
S E R M O N S
O N S E V E R A L
Subjects and Occasions.

F O R T Y - F O U R

Now published from the AUTHOR'S Manuscripts
prepared for the Press by himself: The first
six having been separately printed before.

By CHARLES WHEATLY, M. A.
Late Vicar of *Furieux-Pelham* in *Hartfordshire*.

V O L. III.

L O N D O N :

Printed for C. DAVIS, in *Holborn*; and C. HITCH
and L. HAWES, in *Pater-noster-Row*.

M D C C L I I I .

SELECTIONS

Subjects and Occasions



New publications
prepared for
the having been previously printed before

By CHAS. D. ...

... ..

... ..

... ..

Printed by C. D. ...

and R. ...

M. ...

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have seen the Lord. But he said unto them,
Except*

C O N T E N T S.

Except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe.

And after eight Days, again his Disciples were within, and Thomas with them: Then came Jesus, the Doors being shut, and stood in the Midst, and said, Peace be unto you.

Then saith he to Thomas: Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, and be not faithless but believing.

And Thomas answered and said unto him, My Lord, and my God.

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S E R M O N I.

[1]

S E R M O N I.

Christ risen from the Dead.

I COR. xv. 20.

But now is Christ risen from the Dead, and become the First-Fruits of them that slept.

“ **H**OW different, my Brethren, is
“ this Day’s Solemnity from those
“ which lately called us to the
“ House of God! How happy the Change,
“ from Lamentation, and Mourning, and
“ Woe, the Tragedy of a bleeding and dy-
“ ing Saviour, to Joy and Gladness, the Tri-
“ umph of a living and victorious one! *This*
“ *is the Day which the Lord hath made* [as we
“ have sung in one of the proper Psalms,] he
“ hath made it high, he hath made it high a-
“ bove the rest, by rising on it from the Dead,
“ by being born a second Time, born from
“ the Womb of the Earth, born now not to
“ prove himself Man but God. This is that
“ most mysterious Day that turned our Savi-
“ VOL. III. B our’s

SERM. "our's Cross into a lasting Trophy, and his

I. "Crown of Thorns into a Ray of Glory;

"that brought Honour to the once accursed

"Tree, and by a wonderful Effect produced

"Immortality out of Death, and everlasting

"Renown out of Shame and Contempt. Let

"us be glad therefore and rejoice in this

"Christian Jubilee, since Death, the last and

"most formidable of our Enemies, is now

"under the Power of one that can destroy

"him: All his Attempts upon the Captain

"of our Salvation were weak and vain, and

"therefore all his Force cannot prevail a-

"gainst those who fight under our victorious

"Leader. For this is our Security, this our

"rejoicing, that *the Lord is risen, yea, the*

"*Lord is risen indeed: Christ is risen from*

"*the Dead, and become the First Fruits of*

"*them that slept: The Lamb who was slain,*

"*now liveth again, and behold, he is alive*

"*for evermore, Amen; and hath the Keys of*

"*Hell and of Death.*"

Stanhope. With such pious Strains an elegant Pen of our own Church begins his Meditations upon the Gospel for this Day: And such like holy Extacies of Joy did the Apostles first, and after them all the Churches of God discover at the Approach of this triumphant Morning.

At

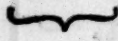
Christ risen from the Dead.

3

At the first Meeting on this solemn Jubilee, SERM.
this Queen of Festivals (as those primitive I.
Christians used to call it) they saluted each
other with the glad Tidings, with which the
two Disciples hastened from *Emmaus* to the
Apostles at *Jerusalem*. *The Lord is risen*:—
to which they who were saluted, immediately
with Transport replied in the Words of the
Eleven.—*The Lord is risen indeed, and hath
appeared unto Simon.* In Imitation of which
holy and becoming Solemnity, our own
Church supposing us equally affected with the
same joyful News, is loth to with-hold us
longer than is needful from the Pleasure of
expressing it; and therefore, as soon as the
Absolution is pronounced in her Morning Ser-
vice, and we are fitly qualified for Rejoicing
and Triumph, she begins her Office with
proper Anthems suitable to the Day, encour-
aging us mutually to call upon one another
*to keep the Feast, for that Christ our Passover
is sacrificed for us, and also raised from the
Dead; raised from the Dead to die no more,
Death shall have no more Dominion over him.*
Nor has he gained this Conquest for himself
alone; but he makes the Benefits of his Re-
surrection as extensive as those of his Death:
As he died, so also he rose again, not in a

Christ risen from the Dead.

SERM. private, but a publick Capacity; not as a

I.  single Person only, but as the Head and Representative of all Mankind. For so the Church goes on to sing in the Words of my Text—*He is risen from the Dead, and become the First-Fruits of them that slept*: i. e. of all that sleep in him, who therefore are consecrated by his Resurrection to rise hereafter in due Order and Time, to all the Privileges, which he as the First-Fruits has already received. So that you see the Church chuses my Text; and the Text points out the Subject of my Discourse, *viz.* The Resurrection of *Jesus* from the Dead, which therefore I shall consider in the Order which the Words themselves prescribe, *viz.*

First, As it is a Certainty, or Matter of Fact, with regard to himself: *But now is Christ risen from the Dead.* And,

Secondly, As it is an Earnest, a Pledge and Security with regard to us. *But now is Christ risen from the Dead, and become the First-Fruits of them that slept.*

I. First, Then, I am to consider the Resurrection of *Christ* as it is a Matter of Fact with regard to himself. *But now* (saith the Apostle)

Christ risen from the Dead.

5

file) *is Christ risen from the Dead.* A FACT SERM.
that ought in the first Place to be confirmed, I.
since upon the Truth of it, our Hopes, our
Faith, our Religion, our All, most entirely de-
pends. For as the Apostle observes, 2 or 3
Verses before my Text,—*If Christ be not ri-*
sen, then is our Preaching vain, and your Faith
is also vain, i. e. We, who in our Preaching
have so strongly asserted *Christ's* Resurrection,
as an infallible Argument for the Divinity,
both of his Person and his Doctrine, have
taught you a vain and idle Dream: And
whatever Hopes you build to yourselves upon
that Foundation, they are all but meer Ima-
gination and Fancy: For *if Christ be not rai-*
sed, your Faith is vain, ye are yet in your Sins.
For the Hopes of your Salvation are placed
in the Resurrection of *Jesus Christ.* If he
therefore still remain under the Power of
Death; ye are still under the Guilt of your
Sins, still under Condemnation: And if so,
then *they also, which are fallen asleep in Christ,*
are perished: All your Faith and Hope in *Je-*
sus is entirely disappointed: And therefore, be-
ing dead in your Sins, there can be no Means
of Deliverance. Nor were the *Apostles* and
Martyrs the only *Losers* and *Sufferers* in a
misplaced Hope; but *Christians in general,* if

SERM. *Christ* be not risen, as an Earnest, and Pledge

I. of an universal Resurrection, are most wretched and unhappy. *If in this Life only, we have Hope in Christ, we are of all Men most miserable.* Were there no Hopes of a Resurrection and a future State after the ending of this mortal Life, who would undergo so many Sufferings and Hardships our Religion many Times subjects us to, and deny ourselves so many Pleasures and Indulgencies, from which that obliges us always to abstain? But now this is our Comfort, that the Resurrection of *Jesus* is not of greater Importance than Certainty. *But now (saith St Paul) is Christ risen from the Dead.* And his Resurrection is confirmed and established by the Testimony of numerous Eye-Witnesses of the Fact; of Witnesses by no Means easy and credulous, but of such as used Care and Precaution enough not to be deceived.

Not that we pretend to any Witnesses, that saw him directly rise from his Tomb. Such Witnesses indeed there were, I mean the Soldiers who guarded the Sepulchre, but who (poor, sordid, mercenary Wretches!) were so little awed by the Conviction, as that they took Bribes to deny what their Eyes had seen, and their Tongues had uttered. However, their

Christ risen from the Dead.

7

their Testimony we can very well spare: We SERM.
have no need of Witnesses that saw him rise, I.
so long as we have sufficient both for Num-
ber and Authority that saw him when risen.
For the greatest Enemies to Christianity will
allow, that if it can be proved that he was
seen alive after his Crucifixion; that will be
sufficient to prove that he actually rose from
the Dead. For his Crucifixion and Death is
what the Adversaries of our Religion boast
of; supposing that our Lord, when once laid
in the Grave was for ever secure. All the
Testimonies therefore, that we produce to
prove that he was seen alive after the Time
that he expired on the Cross, will be Testi-
monies and Proofs of his Resurrection from
the Dead, to all who allow that he really di-
ed. And therefore that I may produce con-
vincing Proof that *Christ* was really and truly
alive after his Crucifixion, I shall observe,

First, That he appeared and was seen by
credible Witnesses, not only *once or twice*,
but at *several distinct and different Times*.

Secondly, That he was seen not of *one or
two* only at a Time, upon a *sudden*, or *Sur-
prise*: but that he appeared to *several*, to
Numbers at once, when they were beforehand
warned and prepared to expect him.

B 4

Thirdly,

SERM. Thirdly, That he took care at these several

I. Appearances to give them sufficient Demonstration and Assurance, that he did not appear in *Spirit* only, but that he was the same *Jesus, Soul and Body*, which died upon the Cross.

First, Let me observe that our Saviour appeared and was seen alive after his Crucifixion, not only *once or twice*, but at *several distinct and different Times*. And for many of these Appearances we need not go any further back, than to the Entrance of the Apostle upon the Discourse from whence I have taken my Text; where St *Paul*, after the Mention of his Death and Burial, recounts them up in this Order following. *I delivered unto you first of all, that which I also received, how that Christ died for our Sins according to the Scriptures, and that he was buried, and that he rose again the third Day according to the Scriptures; and that he was seen of Cephas—then of the twelve—after that he was seen of above FIVE HUNDRED Brethren at once, of which the GREATER PART remain unto this present, but some are fallen asleep:—After that he was seen of James—Then, of all the Apostles—And last of all he was seen of me also, as of one born out*

Christ risen from the Dead.

9

out of due Time, ver. 3—8. Now here we S E R M.
have an Account of no less than six different I.
Appearances of our Blessed Lord to his Dis-
ciples; and yet these are not above *half the*
Number of what the whole New Testament
records: For besides these recounted by St
Paul, we have as many more set down in
the Gospels, and in the Acts of the Apostles.
Where, besides the Description of the *awful*
Manner in which he arose, and the Testimony
and Witness of the *Angels* that he was risen;
besides the Proof of the Sepulchre's being
found empty wherein he was laid, and the
Linnen Clothes wherein he had been wrapped,
folded up and left behind; besides the Depo-
sitions of the Watch themselves that kept the
Sepulchre, who at first declared to the Chief
Priest and Elders, *all the Things that were*
done; Matth. xxviii. 2, &c. Besides these
corroborating Circumstances and Proofs, we
have many other positive Witnesses (and
standing to their Evidence) different from
those mentioned by St *Paul*, who saw him
alive at several Times after his Burial. As first
Mary Magdalen to whom he appeared first of
all, early in the Morning on which he arose,
and very soon after he was risen: Immediately
after this, *Mary Magdalen* again, and the
other

SERM. *other Women*, who had been at the Sepulchre

I. in order to anoint him, whom *Jesus* met as they returned from thence, and suffered them to hold him by his Feet and worship him: The same Day again, the *two Disciples going to Emmaus*, to whom he opened the Scriptures, and whose Hearts he made to burn with his Discourses, and of whom he was known by breaking of Bread: Once more on the Evening of the self-same Day, we have the Testimony of *ten* of the *twelve Apostles* (*Judas* being fallen, and *Thomas* absent) to whom he came in, the Doors being shut, shewed them his Hands, his Feet, and his Side, called for Meat and eat before them, and convinced them that it was himself and not a Spirit. The Appearance to the *twelve again* eight Days afterwards, (when *Thomas* was with them, and felt and searched his several Wounds) is one of those which *St Paul* is understood to mention. But we are told by *St John*, that after these Things *Jesus* shewed himself to seven of his Disciples at the Sea of *Tiberias*, where, though at first they knew him not, yet he soon discovered who he was by the usual Token of a beneficial Miracle. His Appearance to the eleven Disciples in *Galilee* (upon Mount *Tabor* as is supposed) is generally

Christ risen from the Dead.

II

generally taken to have been the same with SERM.
that great and solemn one which St *Paul* 1.
mentions, as made to above five hundred Bre-
thren at once; and therefore I shall not reckon it up as a distinct and different one: And perhaps too, that Appearance which St *Paul* says he made to *all the Apostles*, might be the same with that which he vouchsafed upon the very Day of his Ascension, when he appeared to them upon Mount *Olivet*, and ascended before them. However, we see that besides the six Appearances which St *Paul* reckons up, here are five others in the Evangelists certainly distinct from any of those; to which we may add, the Vision which St *Stephen* had of him from Heaven, where he saw him *standing at the Right-Hand of God*. So that we have full and direct Proof of his being seen alive no less than twelve several Times after his Death. And a great many Times more he might probably appear, though not distinctly recorded. For St *Luke* tells us, Acts i. 3. *he shewed himself alive after his Passion by MANY infallible Proofs, being seen FORTY Days, and speaking of the Things pertaining to the Kingdom of God*. However, should we suppose that *those* Appearances we have mentioned were all; yet these will be allowed to have

SERM. have been sufficient in Number to give them

I. Opportunity of discovering any Imposture, or Cheat, had there been one; especially when we consider,

Secondly, That several of these Appearances were made not only to *one* or *two* at a Time, *upon a sudden or surprize*, but to *Numbers at once*, assembled together to know the Truth, and beforehand prepared and warned to expect him. Should any therefore object to the Testimony of *Mary Magdalen*, or to those of *Cephas*, of *James*, of *Stephen*, or *St Paul*, as being only the Testimonies of *single* Witnesses, who saw him, separately when they were alone, and so might easily be deluded through their Apprehensions or Fears; should they except again to the Evidence of *Mary Magdalen* and the other Women together, as being the Evidence of Persons naturally credulous and easy of Belief; there still remains the united Evidence, not only of the two that were going to *Emmaus*, but of the seven Disciples at the Sea of *Galilee*, of the ten Apostles at one Time, and of the eleven at another, and at last of above five hundred People who all saw him at once, after due Notice given them beforehand, and at a Place where they assembled on purpose to meet him.

Now

Now here could be no Room for Timorous-S E R M.
ness or Fear: Their Numbers must secure I.
them against any Thing of this Kind. So
many together adding Courage to each other,
by animating and heartening one another not
to be afraid. And it is plain, from the Ac-
count which the Evangelists give, that they
were so far from being *afraid* to see him,
that they undertook a Journey as far as to
Galilee, on purpose that they might. And as
thus it appears that there was no Danger of
their being deceived through any Apprehen-
sion or Fright; so 'tis certain, on the other
Hand, that neither were they deluded through
an overmuch Credulity, or Easiness of Belief.
They were so far from being *too hasty* in their
Belief, that it could hardly at first be extorted
from them upon any Testimony or Evidence
whatever: They not only doubted the Re-
ports of others; but mistrusted their own
Senses: They would not readily believe their
own Ears, or Eyes, or Hands. But though
they heard him talk, and saw him eat, and
felt his Wounds; yet all together would scarce
convince them that it was really He; Luke
xxiv. 41. Nay, though ten of them together
had this Evidence given them, yet *Thomas*
imagines them to have been all deceived; and
resolves

S E R M. resolves that no Testimony or Report what-

I. ever, nothing but his own having the same Satisfaction, shall make him alter his Doubts.

John xx. 25. *Except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe.* In short, (had it not been that God saw it needful, the Disciples should doubt, for the more Confirmation of the Faith of those, who were to live and believe in After-Generations) all the Witnesses of Christ's Resurrection, instead of being *too credulous and easy*, were blame-worthy for being *too mistrustful and unbelieving*. There is no room to charge them with not requiring Evidence enough, but rather with demanding *more than was necessary*. Inasmuch, that we find that our Lord himself upbraids them with *their Unbelief and Hardness of Heart*, for not believing upon sufficient Testimony. But,

Thirdly, For the greater Confirmation of the Truth of our Lord's Resurrection, I observed that he was not only seen *several Times*, and several Times by *many at once*; but that also at these Times he gave sufficient Demonstration that it was not the Appearance of his Spirit only, but of the same *Jesus, Soul and Body, which died on the Cross*. And indeed,

it

it was the Assurance of this grand Article, SERM.
which our Saviour seems to have had continu- I.
ally in view in the Methods he took for the
satisfying all his Apostles Doubts. For, (if
we mind it) he discovered the Truth and Re-
ality of his Resurrection *leisurely and by De-*
grees; and in so *admirable* a Manner, as that
every Appearance should add something to their
Conviction, beyond what they had receiv-
ed before; and that no Circumstance what-
ever should be wanting at last to prove the
Fact.—The *empty Sepulchre* plainly shewed
that his *Body was gone*: And his Appearance
to *Mary Magdalen*, was a Proof (as far as
seeing could prove) *that it was risen*. His
Discourse with the two Disciples that were
going to *Emmaus*, to whom he opened the
Scriptures, and by whom at last he was
known by breaking of Bread, shewed that it
was really the *same Spirit revived*; and the
Privilege which he allowed to the Apostles to
handle him, proved that it was his Spirit,
clothed as before with Flesh and Bones. The
Conviction he was pleased to vouchsafe to
Thomas, shewed that his Body was the *self-*
same individually that had been crucified and
slain; and the Miracle of Fishes by the Sea
of *Galilee*, was a Proof that the *Divine Na-*
ture

SERMON. *ture* was still personally united, as it had for-

I. merly been. So that all together is a full

~ Demonstration that our whole Saviour both Body and Soul, both God and Man, returned from the Dead; and therefore, by the Apostles *not believing, but because they had seen, we who have not seen*, yet have sufficient Reason to believe.

I should now proceed to my Second Head, under which I am to consider the Resurrection of *Jesus*, as it is an Earnest, a Pledge, and a Security of our own. But as this will lead me into too copious a Subject to enter upon now, I shall reserve it for a Discourse at another Time; and conclude what has already been said, by observing, correspondently to what I said in the Beginning, what a Confirmation and Seal the Resurrection of our Blessed Saviour is to the Truth of his Gospel; what a Security for the Completion of all the Hopes and Promises it contains! For if *Jesus Christ* be risen from the dead; then we may be sure that he was a Person sent and authorized by God to do the Work he came about. Because the Majesty of Heaven would never have given any Impostor so glorious Credentials as a Resurrection from the Dead, a Work which nothing but Omnipotency itself could possibly

possibly accomplish. For this would have SERM.
been to have set his own Seal to the Delusion, I.
and so to have made it pass for credible among
Men by the Authority of Heaven.

The Resurrection therefore of *Christ* from the Dead, which he himself made the Test of his Doctrine, plainly demonstrates that his Doctrine is true, and his Precepts obligatory upon all Mankind: For a Minister from Heaven, and He too declared to be the true and only Son of God, could not possibly teach any thing to the World, but what should be exactly agreeable to the Mind of him that sent him. So that we have all the comfortable Assurance that can be, that all the Promises of the Gospel relating to the Enjoyments and Happiness of a future State, will certainly be fulfilled: And therefore *Christians* are not only perfectly secure, in submitting to the Laws and Institutes of *Christ*; but are also the wisest Men in the World for doing so. Since whatever Inconveniences a strict and faithful Discharge of their Duty here may be attended with at present; they are sure of an abundant Recompence in a future State, where despised or oppressed Virtue, and a good Life will be crowned with all the Rewards and Glories that *Christ* can confer, or Heaven afford.

SERM. ford. Heb. x. 23—25, *Let us hold fast there-*

I. *fore, the Profession of our Faith without Waver-
ing (for he is faithful that promised) and
let us consider one another to provoke unto
Love and to good Works: Not forsaking the
assembling ourselves together as the Manner of
some is; but exhorting one another; and so
much the more, as ye see the Day approaching.*

There are many other Inferences that would flow from the Doctrine of *Christ's* Resurrection practically improved: But as I have asserted it in this Discourse as a naked Fact only. I have therefore in this Conclusion only insisted on it as it is the Foundation and Seal, or Security of our Faith; conformably to which I shall now conclude with an apt and excellent Collect of our Church.

Almighty and everliving God, who for the more Confirmation of the Faith didst suffer thy holy Apostle to be doubtful in thy Son's Resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our Faith in thy Sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee, and the Holy Ghost, be all Honour and Glory, now and for evermore. Amen.

S E R M O N

S E R M O N II.

Christ the First-Fruits of them that
slept.

I COR. xv. 20.

*But now is Christ risen from the Dead, and
become the First-Fruits of them that slept.*

THE Resurrection of *Christ*, and of
them that are Christ's at his second
Coming, are the two Subjects
which St *Paul* treats of in this Chapter. My
Text is a Transition from one to the other,
and therefore bears a Relation to both. For
the Apostle having proved at large in the
Verses foregoing the Resurrection of *Jesus*;
he here, in the first Place, asserts it as a *Con-*
clusion necessarily flowing from the Premises
produced; and then assumes it as an *Argu-*
ment or *Foundation*, whereon to build the Re-
surrection of *them that sleep in Jesus*, which
is the Point he pursues through the whole

SERM. Remainder of this Discourse. The Subject

II. therefore of my Text is the Resurrection of

Christ, but considered in a double Respect or View, viz.

First, As it is a *Certainty*, or *Matter of Fact*, with Regard to himself: *But now is Christ risen from the Dead.* And,

Secondly, As it is a *Pledge*, an *Earnest*, or *Security*, with Regard to us: *But now is Christ risen from the Dead, and become the First-Fruits of them that slept.*

The first of these Heads, I presume has already been sufficiently spoke to, upon the late (Return of our great and) solemn Christian Jubilee. It will be the Business therefore of this Discourse to pursue the Subject of the,

II. Second Head which my Text points out, and to consider our Saviour's rising from the Dead *as the First-Fruits of them that sleep*, or as consecrating, by virtue of his Resurrection, all that do or shall hereafter sleep in him, to rise again, in due Order and Time, to all the Privileges which He, as the *First-Fruits*, has already received: And to do this in as clear a Method as I am able, I shall,

First,

First, Premise that *Christ* was the *First* SERM.
that ever properly arose from the Dead : And II.
then,

Secondly, I shall shew that when he arose,
he arose not in a *private*, but in a *publick* Ca-
pacity ; in the Name, and on the Behalf, of all
that are his, who accordingly shall rise here-
after in their Turn, in Virtue and Consequence
of his Resurrection.

First, then, I am to premise that *Christ* was
the *First* that ever properly rose from the
Dead. And this is necessary, because unless it
can be shewn that he was the *First* that truly
arose, it will be difficult to prove how he
could strictly be the *First-Fruits*. For the
very Name of *First-Fruits* implies that none
were raised before him. And yet we know,
the Bible mentions several that had been dead
and lived again, and some of them many Ages
before our Lord's Resurrection. For so we
read in the History of the Old Testament,
1 Kings xvii. 22. that the Widow of *Sarepta's*
Son was restored to Life by *Elijah*. 2 Kings
iv. 35. the Son of the *Shunamite* by *Elisha*,
and Chap. xiii. 21. the Man that was let
down by the *Moabites* to be buried in *Elisha's*
Grave, only by touching the Prophet's Bones.

SERM. In the New Testament again, we have an
 II. Account of the Son of the Widow of *Nain*,
 Luke vii. 15. of the Daughter of *Jairus*, the
 Ruler of the Synagoue, Chap. viii. 41. and
 of *Lazarus* the Brother of *Martha* and *Mary*,
 John xi. 43. who were all raised from the
 dead by our Lord *Jesus* before his Crucifixion,
 and consequently before his own Resurrection.

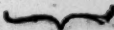
But now there is a wide difference to be
 made between their Resurrection and the Re-
 surrection of *Jesus*: For these were only re-
 vived for a Time to die again: Whereas (saith
 the Apostle) Rom. vi. 9. *We know that Christ*
being raised from the dead, dieth no more,
Death hath no more Dominion over him. The
 rest, it is true, were called back to Life after
 they had been dead; and so far *Christ* was not
 the first that was dead, and then alive again;
 But still he was the first who, after he was
 dead, lived again to die no more; the first
 that arose to an immortal State; the first that
 revived to Life eternal. Whereas the Life
 the rest were raised to, was but the same frail,
 mortal Life, they lived before: Though they
 escaped out of the Jaws of Death for a Season,
 it was only a Reprieve, and not a Release:
 They could fly no further than the Chain of
 Mortality gave them leave, which held them
 fast,

fast, and kept them in, and pulled them back to S E R M.
their Prison again. In short, the Resurrection II.
of all the rest, was only a transient and tem-
porary Miracle, worked upon them by others
to prove the Divinity, Authority, and Power
of those that raised them; but after which,
they were again left to submit to the ordinary
Forms of Mortality: Whereas the Resurrec-
tion of *Jesus Christ*, was a true Resurrection
from the Power of Death, wrought by Virtue,
and in Demonstration of his own inherent
Power and Godhead, which *loosed for ever the*
Pains of Death, because (saith *St. Peter*) *Acts*
ii. 24. it was not possible he should be holden of
it. *Jesus* therefore, as he is the *only* one that
can say in the *fullest* Sense, so was he the *first*
that could say in *any* Sense, *I am He that liv-*
eth and was dead, and behold I am alive for
evermore, *Rev. i. 18.* Accordingly we find
St Paul Acts xxvi. 22, 23. constantly witness-
ing both to small and great, that Christ was
the first that arose from the Dead, who there-
fore is stiled by him, *the First-born from the*
Dead, *Col. i. 18.* as he is, *the First-Begotten*
from the Dead, by *St John*, *Rev. i. 5.* And
this Point being sufficiently cleared, I may
now proceed to shew,

SERM. II. Secondly, That when he arose, he arose not in a *private*, but a *publick* Capacity; in the Name, and on the Behalf, of all that are his, who therefore shall rise hereafter in their Turn, in Virtue, and Consequence of his Resurrection. And this is the main Doctrine which the Text intends: *Christ* (saith the Apostle) is risen from the Dead, *and become the First-Fruits of them that slept*. Unless therefore they, that now sleep, rise afterwards in their Turn, and so become, as it were, the *Harvest* or *After-Fruits*; there would be no Relation between *Christ*, and those that sleep, to answer the Title which is here given him. But to find out the full Meaning and Force of this Term, it will be necessary to look back upon the Rite or Ceremony of the *First-Fruits* in the Jewish Law, from whence the Apostle undoubtedly borrows it: And that Rite being also a beautiful Type of our Lord's Resurrection, and of the Benefits and Advantages accruing from thence, to the rest of the Dead, I shall therefore to give a distinct View of the whole,

First, Lay before you the Type itself, as it is prescribed in the Law: And then,

Secondly,

Secondly, Observe how exactly it corre-^{SERM.}
sponds with the Resurrection of *Jesus Christ* II.
from the Dead. 

And first for the Type, we find it recorded in the 23d Chapter of *Leviticus*. There we read, that on the 16th of *Nisan*, or on the Morrow after the Sabbath of the Passover; (*i. e.* on the Morrow after the first Day of their unleavened Bread, which, whatever Day of the Week it happened on, was always the great Day of their Paschal Solemnity: On the Morrow after the Sabbath, or after this high and festival Day) the *Barley Harvest* was ordered to begin. And at this Time it was strictly enjoined that a *Sheaf* (or rather * an *Omer*) of the *first Corn* that was cut down from the Ground, was to be waved by the Priest before the Lord in the Temple, that they might acknowledge their Dependance upon him for the whole; and that the whole (being consecrated by the Oblation of the Sheaf or Omer, in the Name of the rest) might be holy and clean. For till this Sanctification by the Oblation of the First-Fruits, all the Corn that grew in the Field was look-

* For the Corn was to be threshed and ground. See *Ainsworth*.

S E R M. ed upon as profane: The People were strictly

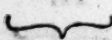
II. forbid to taste of it either dressed or undressed: They were to *eat neither Bread, nor parched Corn, nor green Ears, until the self-same Day that they had brought an Offering to their God, Lev. xxiii. 14.* But this being done, they might go on with their Harvest as soon as it was ripe, the whole being blessed, and their Right to it obtained. This was the *Type* as prescribed by the *Law*: And now,

Secondly, Let us see how exactly it corresponds with the *Resurrection of Christ*, as it is recorded in the *Gospel*. In order to which, let us first observe, that there is nothing in Nature better adapted to typify the Resurrection of the Dead in general, than the rising or springing up of Corn from the Ground. The Grain that is hid or buried in the Earth, we don't esteem lost, but we lay it there purposely to receive it again with Addition and Increase. Consequently we have no Reason to conceive of the Dead, when they are laid in their Graves, that we shall see them no more; but should commit them there cheerfully, with the same Expectation of their rising again hereafter enlarged. The intermediate Dissolution which the Body undergoes, we

we should look on as a Means, not that pre- SERM.
vents, but that necessarily conduces to, it's fu- II.
ture Resurrection. As we see the rotting of
the Seed in the Ground, necessarily makes
way for the springing up of the Blade. *For
that which thou sowest* (as St Paul observes in
the Chapter before us, Ver. 36.) *is not quic-
kened except it die: And except a Corn of
Wheat fall into the Ground, (saith our Saviour,
John xii. 24.) and die, it abideth alone: But
if it die, it bringeth forth much Fruit. Every
Harvest therefore, as well as that of the Jews,
is a Type or Representation of the Resurrec-
tion in gross; So long as the Seasons of the
Year go round, and wherever Seed-Time and
Harvest ensue, we have a continual Intima-
tion, that what is sown in Corruption, shall be
raised in Incorruption, what is sown in Disho-
nour, shall be raised in Glory.*

But now in the additional Ceremony or
Rite prescribed in the Law, we are beautiful-
ly instructed in the *Order, and Method, and
Time* of the Resurrection; and by whose *Me-
rits and Power*, it is effected and wrought.
The commanding a *Sheaf* or *Omer* of the
Corn, that was first cut down, to be solemnly
offered and dedicated to God, and before the
rest of the Harvest was mowed, was no ob-
scure

S E R M. scure Figure that by Virtue of some single

II.  Person arising first of all, from the Dead, and presenting himself to God in the Name of all that sleep in the Earth, all that sleep should be sanctified and rendered clean, and qualified to share in the same Resurrection in their due Season and Turn. By whose *Holiness* and *Merits* the Sanctification should be wrought, was plainly foreshewed by the *Lamb of the first Year without Blemish or Spot*, which the same Law required to be offered to God, when the Omer was waved. For this shewed that it was the *Lamb of God*, the appointed Messiah, through whom this Benefit was to be expected and received. And as he, we know, is in every Circumstance, all in all; so here he is not only the *Lamb* that sanctifies the Sheaf when brought, and the *Priest* that brings it, but the *Sheaf* also itself, in Virtue of his *Body which God has prepared*, and which under this Character he raises and offers to God from the Dead. For so (saith St Paul expressly in my Text,) *He is risen from the Dead, and become the First-Fruits of them that sleep*. And most harmoniously to fulfil the several Circumstances of the Type, behold he rises on the very Day which the Law prescribes, *i. e.* on the 16th of *Nisan*, the Morning

ing after the Sabbath, or great Day of the SERMON.
 Passover, and at the very *Moment* as far as we II.
 can learn, when the First-Fruits were cut
 down. For the *Jews* themselves tell us *
 that the First-Fruits were reaped *in the Night*,
 and the Evangelists all unanimously agree,
 that our Saviour was risen *in the End of the*
Sabbath, as it began to dawn towards the first
Day of the Week, very early in the Morning,
while it was yet dark.

But I observed (you may remember) that
 the Sheaf of the First-Fruits was not only *cut*
down, and brought to the Priest; but was also
waved by the Priest before the Lord in the
Temple: i. e. the Priest when he offered and
 presented it to God, solemnly moved it to-
 wards the four Quarters of the Earth, to inti-
 mate that by Virtue of the Oblation of this
 Sheaf, the Fruits were every where accepted
 and blessed. This therefore, must further
 foreshew, that *Christ* was not only to rise first
 from the Dead, but must also (to render him-
 self compleatly the First-Fruits) solemnly *pre-*
sent and wave himself to God, in behalf of all
 the rest that sleep.

And this he is imagined by some to have
 done at the *Earthquake*, which *St Matthew*

* See *Ainsworth* on Levit. xxiii. 10.

says,

SERM. says, *Matt. xxviii. 2.* happened at his Resur-

II. rection, which might wave or shake him as the Type foreshewed. But now besides, that the gathering and waving the First-Fruits, were two different Acts, and therefore not to be fulfilled and compleated by the meer Resurrection of *Christ*, which was truly but one; we find that the Sheaf of the First-Fruits under the Law, was not to be waved in the Place where it was cut down; but to be carried into the outward Court of the Temple, and there to be solemnly presented to God. This would lead us to imagine that *Christ*, after he should be risen as the *Sheaf or First-Fruits* from the Place where he was laid, was to ascend into the Heavenly Temple above, at least into that outward or lower Part, of which the Court where the Sheaf was offered was a Type, and there was to wave or offer himself to God, in the Name, or on the behalf, of the rest of the Dead, in order to sanctify and reconcile them to his Father.

And should we suppose that *Christ* did really do this: *i. e.* that he did really ascend, and shew himself to his Father as soon as risen; I don't know that it would contradict any one Text of Scripture; whereas it would be of use for the explaining of one which has hitherto

hitherto been generally reckoned among the SERM.
hard ones. The Text I mean, is our Lord's II.
Words to *Mary Magdalen*, at his first appear-
ing after his Resurrection. She being surpris-
ed to see him alive, and offering to embrace
him, *Jesus saith unto her, touch me not, for*
I AM not (or rather as it is in the Original,
ἐγὼ γὰρ ἀναστῆναι, I have not) yet ascended
to my Father: But go to my Brethren, and say
unto them, I ascend (or again as it is in the
Greek, *ἀναβαίω, I am ascending*) to my Fa-
ther and your Father, and to my God and your
God, John xx. 17. The Reason of our Sa-
viour's so cautiously forbidding *Mary* to touch
him, viz. because *he had not yet ascended to*
his Father, has pretty much perplexed all our
Commentators: The Solutions they give of it
are very various and different, and most of
them trifling and foreign to the Reason which
our Lord assigns. I shall not trouble you
with them all, but shall only produce that
which appears to be the most common and
plausible. And this, in the Words of a mo-
dern Commentator, is thus expressed: "*Ma-*
"*ry, thou needst not be solicitous to touch*
"*or hold me now: Thou wilt have Time*
"*sufficient to converse with me, and to ex-*
"*perience the Truth of my Resurrection:*
For

SERM. "For I shall not immediately ascend, but

II. "shall stay some Time with you here on

Earth *. Therefore go first to my Brethren, and say to them, I am shortly to ascend to my Father and their Father, and to my God and their God †." But now besides, that the *præterperfect* and *present* Tenses are here changed for the *Future*, without any manner of Foundation or Authority; there are four several Difficulties, which plainly lie against the Interpretation here given: For in the first Place, this Paraphrase plainly supposes *Mary* to have imagined that our Lord was just now going to ascend; whereas we have no Reason to think she had any notice of his Ascension at all; since it appears that she was surprized to find that he was risen. And then secondly, if we admit of this Explanation, we shall find it hard to account why our Lord should send a Message by *Mary Magdalen* to his Disciples, concerning his ascending forty Days afterwards, when he knew he should have a great many Opportunities before that Time, to tell them of it himself.

Again, Thirdly, though *Mary* might have other Opportunities to touch and embrace

* *Whitby's* Notes.

† *Whitby's* Paraphrase.

him,

him, before he should take leave of her and S E R M.
the World; yet still (according to this Inter- II.
pretation) why should our Lord forbid her
doing it now, when her Transport upon find-
ing him again alive, must make her at this
Time more earnest and eager? It would have
hindered no Time only to have touched him:
Nor would the Favour have been greater than
what he was pleased afterwards frequently to
vouchsafe: For we read that the same Day
he suffered her and the other *Mary*, to hold
him by the Feet, and several Times before
his final Ascension, permitted *Thomas* and any
of the rest to handle him as they pleased.
Matt. xxviii. 9. John xx. 27. Luke xxiv.
39. But fourthly, and above all, the Words
in their natural Construction imply, not that
she should have Opportunities enough to touch
him hereafter, before he ascended; but direct-
ly the contrary, that he was ascending just
then, and that it was not lawful for her to
touch him till he had. These Reasons forbid
us to interpret these Words of our Saviour to
Mary, of his *final* Ascension, and incline us
to imagine they must be meant of an *immedi-*
ate one. And if so; why may we not think
that this immediate Ascension was to wave
himself to God as the First-Fruits of the
Vol. III. D Dead,

SERM. Dead, in which Capacity we know he arose.

II.

Such a Supposition would enable us to assign a better Reason than has hitherto been given, why *Mary* should be so cautiously forbid by our Lord to *touch him*. For according to the Type, we have already observed, it was not lawful for any Man to eat or partake of the new Corn, 'till after the First-Fruits had been solemnly offered and presented to God. And therefore in the Antitype, we may reasonably suppose it might not be lawful for *Mary* to touch, or to have any Privilege whatsoever, with our Lord after his Resurrection, before he had ascended to wave and present himself before his Father in Heaven, and so had consecrated and sanctified himself to the Use of his Church. Accordingly he says to her, *Touch me not, for I have not yet ascended to my Father*, alledging, as it seems, his not having ascended as a Reason why she should not touch him *then*, and intimating withal, that *after he had ascended* she might; which yet, she never did, if he did not ascend 'till that great, and solemn, and final, Ascension, when his Disciples saw him born away by a Cloud.

All these Circumstances concurring together, would induce one to think, that as soon

as *Mary* was sent away, our Lord might ascend directly to wave and offer himself to his Father, as the First-Fruits of the Dead, and then come down, and submit himself to be touched and handled by his Disciples, and to converse with them as usual, at several Times, before his final Ascension. SERM. II.

However, I presume to offer this only as a Conjecture: It is no Article of our Creed: Nor do I build the Doctrine of my Discourse upon it, any further than if it was necessary for the waving of the First-Fruits in the Temple, under the Law, that *Christ*, as the First-Fruits, should as soon as risen, wave and present himself before his Father in Heaven; we then don't want a plausible Hint or Intimation that he did so: But if the Waving might any otherwise be answered; we need not have recourse to Conjectures for the Proof of the Doctrine in general, which we have already established by direct Authority, *viz.* That our Lord was really and truly the *First-Fruits of them that sleep*. I shall therefore now proceed to shew the *Benefits* and *Advantages* which they that sleep hereby obtain.

In order to this, we must again look back upon the First-Fruits prescribed in the Law, and see what Advantage the Oblation of these

TERM. procured to the rest of the Fruits of the
II. Ground.

Now we have already observed, that 'till the First-Fruits were solemnly offered, all the Fruits of the Earth were *unclean*: They were to be used neither in the Service of God nor of Man; but were deemed to be under the Sentence or Curse passed upon them, by the Occasion of Adam's Sin; from which they could not be sanctified or cleansed, but by the Blood of the *Lamb*, which was offered and slain when the First-Fruits were waved; by Virtue of which Blood, the First-Fruits became accepted, and by Virtue of that Acceptance, the rest of the Fruits might be reaped or gathered as the Seasons served, and as their Occasions required.

Just so; 'till *Christ* arose and offered himself to God, as the First-Fruits of the Dead; all the Dead were in a State of *Impurity*: They were doomed to *Corruption* by *Adam's* Fall, from whence they could no ways recover or revive, but by the *Blood of Jesus*, the holy and immaculate *Lamb of God*, which was shed to purge them from their Uncleanneſs and Sin, and by Virtue of which both *Christ* himself arose from the Dead, and was accepted by his Father, in the Name of all that he

left

left in the Grave; and consequently they also, SERM.
in and through him, are intitled to the Pri- II.
vileges of a like Resurrection, being re-instal-
ted in the Favour of God. The Cause of
their Dissolution into Rottenness and Dust,
was now forgiven: Their meritorious Re-
deemer, by undergoing the same Fate with
them, had made that Fate a sufficient Satis-
faction for the Sins that occasioned it. And
therefore, as an Acknowledgment that God
was pleased with it, *Christ*, as our Surety, is
first released, and a Security, by that Means,
given to all for whom he was bound; that
they also shall, in Time, be released: Their
Rottenness shall be made sound; their Cor-
ruption shall be cleansed; their scattered Dust
shall be united again in proper Form; *Death*
and the Grave shall deliver up the Dead which
at present are in them, and the Prisons from
thenceforth, as no longer of use, shall be cast
into the Lake of Fire to be burnt, *Rev. xx.*
13, 14.

And to convince us that *Christ* wants nei-
ther Power nor Will to ensure these Benefits
to his Members as well as to himself, as soon
almost as risen, we find him raising others
with him, as a Pledge and Security that he
has the same Ability and the same Intent with
D 3 regard

SERM. regard to those that are still behind. For so

II. St *Matthew* carefully records *Matt. xxvii. 52,*

53. that the Graves were opened, and many Bodies of Saints which slept arose and came out of their Graves, AFTER HIS Resurrection, and went into the Holy City and appeared unto many. What became of these Saints afterwards, the Scripture indeed does not say: But they are supposed by some, Antients as well as Moderns, upon plausible Grounds, not to have died again like those whom our Saviour raised, before he died and rose himself; but to have been taken into Heaven when our Lord ascended, and there placed as an Earnest and Assurance, that he will assume all the rest of his Members to them, in due Order and Time. When that will be, He and his Father only know: We know it will be at his second Coming; for so far St *Paul* informs us, *1 Cor. xv. 22, 23. Every Man shall rise, or be made alive in his own Order; Christ the First-Fruits, afterwards they that are Christ's at his Coming.* But how long it will be before he comes, as St *Paul* could not, so our Saviour would not reveal. He has only been pleased to signify to us, that it will not be 'till the End of the World: For 'tis then that the Time of *Harvest* shall be, (as he himself calls the

the General Resurrection, *Matt. xiii. 30.*) SERM.
'Tis then that *the Tares shall be bound up to be* II.
burned, and the Wheat shall be gathered into
his Barn.

However, we are not to suppose that the Dead, in the mean while, receive *no present Advantage* from the Resurrection and Oblation of *Christ* as the First-Fruits of them that sleep: On the contrary we are assured, that both as to their Bodies and their Souls, they are in a better Condition than they were before. For first, as to their *Souls*, tho' they are not yet admitted into the immediate Presence of God; though they are not gone *within the Veil*, whither as yet *our Forerunner* only is entered for us; though as yet they are only under the *Golden Altar*, Rev. vi. 9—11. in the Court of the Priests, where they must rest, and be contented with offering their Prayers, 'till the Number of their Brethren and Fellow-Servants be fulfilled; yet hence (as the Veil is now rent in twain) they may view the Throne and him that sits on it: They are cheered with the beatifick Vision of the Lord, and see the Crowns of Glory, that are laid up for them, against the Time that the Lord shall be revealed from Heaven, to be glorified in his Saints. They are not now, as before, in a

D 4

City

SEK M. *City only of Refuge and Protection*, barely
 II. sheltered from the Vengeance of the *Destroyer*; but by the *Death* of the *High-Priest*, are returned again to their former *Inheritance*, to *Paradise*, their native Possession and Abode, from whence they had been driven. They don't like the *Israelites* (whilst *Moses* conducted them) sit down at the *Borders* of the Holy Land, and from thence take a View of it's Glories afar off; but are introduced by the true *Joshua*, (of whom the first *Joshua* was a Type) into the Land itself, and there enjoy Peace and Rest from their Travels and Toils. For so we sing in the lofty and seraphick Hymn of our Church, *When thou hadst overcome the Sharpness of Death, thou didst open the Kingdom of Heaven to all Believers.*

And as thus their Souls, so also their Bodies (with which at present we are more immediately concerned) their *Bodies* I say, are judged to be in a better and holier State than they were before. For though they must still for a Time lie down and rest in their Beds of Dust; yet they don't lie there in that Disgrace, in which they did formerly. 'Till the Coming of *Christ*, the Law of *Moses* esteemed them so unclean, that not only they who touched them stood in need of being purified from the Defilement

Defilement which they had contracted there-SERM.
by; but even the very Place, where they II.
were buried, was also deemed as unholy and
profane. For which Reason the *Jews* were
never suffered to bury within the City, but
had always their Sepulchres without the Walls.
But now on the contrary, *Christians*, not only
treat the Bodies of the Deceased with less
Abhorrence than was done before; but they
bury them also as near as may be to the
Houses of God, and esteem the Place where-
in they are laid as Holy Ground. Here we
lay them down to rest, not as dead to rise no
more, but rather as taking a Holy Sleep, as
sleeping in Christ, consequently in a Readiness
to rise again at his awakening Summons and
Call.

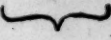
And thus I have gone through the Doctrine
of my Discourse, and have shewed what a
necessary Connection there is between the
Resurrection of *Jesus Christ*, and that of those
who sleep in him: That they are both as
Parts of the same Design; but as the Begin-
ning and Ending of the same Work: The
Resurrection of *Christ*, being the first and
leading Step to that universal Deliverance,
which our Resurrection will in due Time ren-
der perfect and compleat. For (as the Apostle
imme-

S E R M. immediately subjoins to the Words of my

II.

Text) since by Man came Death, by Man came also the Resurrection of the Dead: For as in Adam all die, even so in Christ shall all be made alive, i. e. All Mankind shall as certainly rise again to Life in the second Adam, as they died in the first; and all by Virtue of his Resurrection, which is therefore not only the Pattern and Example, but the Cause of ours, and such a Cause as cannot possibly but take Effect. For if we believe that Jesus died and rose again, we must likewise believe that them also who sleep in Jesus will God bring with him, 1 Thess. iv. 14. Let me therefore conclude this Head with the same Triumph over Death and the Grave, which St Paul uses upon the same Occasion; Ob Death, where is thy Sting? Ob Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; But thanks be to God, who giveth us the Victory through our Lord Jesus Christ.

And now that I may not conclude so important an Article of Faith, without shewing you what Motives and Arguments it affords for the Improvement of our Lives; give me leave to call upon you to observe, by way of Inference from the whole, to whom the Benefits
of

of *Christ's* Resurrection is to be extended and SERM.
 applied; and how far, and how far only, the II.
 Harvest is sanctified by the Oblation of the 
 First-Fruits: *St Paul* indeed, upon another
 Occasion, lays it down as an Axiom generally
 true, that *if the First-Fruits be holy, the Lump*
is also holy; and if the Root be holy, so are the
Branches, Rom. xi. 16. But then Reason
 sure will immediately subjoin, that we must
 be Part of the *Lump*, if so be, we would be
 consecrated by Virtue of the *First-Fruits*;
 We must be of the *Branches*, in order to
 receive any Holiness from the *Root*. Since
 therefore it appears from the whole Tenor of
 my Discourse, that it was a Sheaf of *good Corn*
 that was waved before God, and that this was
 also waved in behalf of the rest of the Fruits
 of the *same Kind*; it certainly concerns us, if
 we would secure any Interest to ourselves in
Christ, as *the consecrated Sheaf*; that we take
 care to be found, when the Harvest is ripe in
 the Number of those that are deemed the
good Seed. For though all Seeds, when laid
 in the Earth, shall spring up again; yet ex-
 cept we are a Part of the *sanctified Grain*, no
 Benefit will accrue to us in Right of the Ac-
 ceptance or Consecration of the First-Fruits:
 For the very Name of *First-Fruits* implies,
 that

S E R M. that the Things to which they refer must be

II. *Fruits* too. But now *Fruits* is a Title which is never given to the Wicked and Perverse, who are always distinguished by *Chaff* or *Tares*, by *Briars* or *Thorns*. But as the Nature of these is to be worthless in themselves, and to choke and hinder the Growth of the Corn; it is not to be expected that when they come to be cut down, they shall be reckoned of the same Use and Value with it. *That which beareth Thorns and Briars*, Heb. vi. 8. the holy Penman observes, *is rejected, and is nigh unto cursing, for their End is to be burned: The Tares* also, our Saviour tells us, *are to be bundled up to be burned*: Matt. xiii. 30. And even the *Chaff*, which must necessarily grow in some Measure with the Wheat, must be separated to the same End by him who comes *with his Fan in his Hand, thoroughly to purge and cleanse his Floor*, Matt. iii. 12. So that if even the *Wheat* which is mixed with *Chaff* be saved, it must be saved with Loss, as the Man whose *Works are burnt*, or destroyed; *i. e. so as by Fire*, 1 Cor. iii. 15. For the Baptist assures us, that the Lord *Jesus will burn up the Chaff with unquenchable Fire*, Matt. iii. 12. at the Time that he *gathers up the Wheat into his Garner*.

Let

Let not the Doctrine therefore of *an uni-* SERM.
versal Resurrection, be any Encouragement to **II.**
the *Ungodly and Sinner* : It is true it must be
owned, they as well as the Just shall rise : But
then it is not *to a Resurrection of Life, but to*
a Resurrection of Damnation, to a Resurrection
of Shame and everlasting Contempt, John v.
29. Dan. xii. 2. And where is the Satis-
faction only to rise to die again? to rise from
a State of Misery and Woe, only to enter up-
on endless Torments infinitely greater? A Re-
surrection not to be taken into Account when
we are speaking of the Resurrection ensured
to us by *Christ* ; and therefore not so much
as once hinted at, or implied in the Apostle's
Discourse. When he speaks of *Christ as the*
First-Fruits of them that sleep, 1 Theff. iv.
14. he has none in his Thoughts but those
only *that sleep in Christ*, as he expresses him-
self in another Place ; or, as in a Verse or two
after my Text, those that shall be found to be
Christ's, at his Coming. If therefore, *all shall*
be made alive in Christ, all must first become
truly and entirely his : *i. e.* they must *have*
the Spirit of God dwelling in them : For if any
Man have not the Spirit of Christ, he is none
of his, but if the Spirit of him that raised up
Jesus from the Dead, dwell in you ; He that
raised

SERM. *raised up Christ from the Dead, shall also*

II. *quicken your mortal Bodies by his Spirit that dwelleth in you, Rom. viii. 9—11. And what can more strongly move and induce us to endeavour this, than the Reward which the Resurrection itself implies? It was the Hopes of this, that laid St Paul under that strict Engagement to an universal Holiness and Integrity of Life: I have Hope (saith he) towards God—that there shall be a Resurrection of the Dead, both of the Just and Unjust; and herein do I exercise myself to have always a Conscience void of Offence towards God and towards Man. The same Hope therefore, if entertained by us, ought to raise in us the same Endeavours.*

But my Time won't permit me to strike out into all the Motives to Godliness and Holiness of Life, which the Doctrine of the Resurrection in general will suggest: It must suffice to leave with you what I have here observed in few Words, as pertinent to the particular Doctrine of my Discourse. And if we are careful to improve this as we ought to do, we need not doubt, but that when our Lives are ended, we shall lie down in Peace and rise in Glory. Our Souls shall immediately enter the Regions of Happiness and Bliss,
and

and there be enlarged to a spacious Liberty: S E R M.
And though our Bodies must rest for a while II.
in their silent Graves; yet these are also sure
at last to rejoice for Eternity; They are sure
at last to behold their Redeemer, and to live
for ever with the Blessed *Jesus*.

“ And do thou, O Great, and Glorious
“ Lord, ripen the Fruit thou reservest for
“ thyself, and hasten the Day of our joyful
“ Harvest. Send forth thy Holy Angels to
“ reap thy Grain, and lay it up safe in thy
“ Heavenly Garner: There to supply the
“ Place of those unhappy Tares, which thy
“ Justice threw down into everlasting Fire;
“ there to assist among those Blessed Choirs,
“ which thy Mercy has established in ever-
“ lasting Bliss.



S E R M O N

S E R M O N III.

The Purification of MARY, and the
Presentation of JESUS in the Tem-
ple.

LUKE ii. 22, 23, 24.

When the Days of her Purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, (As it is written in the Law of the Lord, Every Male that openeth the Womb shall be called Holy unto the Lord) And to offer a Sacrifice according to that which is said in the Law of the Lord, A Pair of Turtle-Doves, or, two young Pigeons.

IN discoursing upon this Passage of Scripture, we have two Circumstances worthy our Attention: The one of which is,

I. The PURIFICATION of MARY.

II. The

II. The other the PRESENTATION of *JE-SERM.*
SUS to God. III.

These two therefore, I intend to make the Subject of my present Discourse: And for your better Instruction, shall treat of them both in the following Manner.

I. First, I shall recite to you the Institution and Meaning of each of these Rites, separately or jointly, as the Occasion shall require.

II. Secondly, I shall note from the Words of my Text, how readily and exactly, the Blessed Virgin complied with these Rites in relation both to herself and her Son. And then,

III. Thirdly, I shall see what Observations we may draw from the Command itself, and this Compliance with the Command, for our own Direction and Use.

I. First, I shall recite to you the Institution and Meaning of each of these Rites, separately or jointly, as the Occasion shall require.

I shall begin with that Rite which more immediately concerned *the Mother*; because this preceded the other Rite which concerned

50 *The Purification of Mary, and the*

SERM. *the Son*: The Mother must be purified, before the Son could be presented by her.

III.

Now the *End* of the *Mother's Purification*, I presume, was to free her from that Unclean-ness and Pollution, which she contracted by the Bearing of a Child. For the whole Human Nature being polluted and defiled in the Sight of God, through the Sin of our first Parents; it could not be otherwise, but that every Descendant of theirs when born, must be born with their Original Corruption and Impurity upon it. This *David* asserts of himself; and it is not truer of him than of every other Man whatever: Every Son of Man may justly cry out with him, *I was shapen in Iniquity, and in Sin did my Mother conceive me*, Psal. li. 5. The Child therefore being thus conceived and born in Sin, the Contagion of it's Sin is such as to pollute the Mother that bears it.

But now because the Sin of *Adam* was what his Posterity could not help; and consequently since it is not owing to any actual Fault in the Child, that it brings this original Defilement with it into the World; therefore God, designing that a *second Adam* should in Time be born, not only free from all Impurity in himself, but also to free all the Children

Presentation of Jesus in the Temple. 51

dren of the first *Adam* from that Impurity. S E R M.
which was in this Manner entailed upon III.
them; God, I say, designing, out of his Mer-
cy and Goodness, to effect this in Time by
his Son, was willing in the mean while to
overlook and forgive in his own chosen Peo-
ple, more especially, this original Stain, which
was imprinted on all Children, and so on their
Mothers, through *Adam's* Fault, though this
second *Adam* was not yet born, nor could be
till *the Fullness of Time* for it came, which
was appointed of the Father.

However, to signify the impure Condition
of the Children of Men in their natural State,
and how unable they are of themselves to get
out of it; he instituted for this People certain
religious Ceremonies and Rites, to intimate,
that their Children were, as well as others, still
born under his Displeasure and Wrath; that
their Mothers were equally defiled by Child-
bearing, and could neither of them be looked
upon as purified and clean, nor qualified to
worship him in that Manner himself had pre-
scribed, till they had first performed some ty-
pical Rites, which pointed at HIM for whose
Sake they were forgiven and accepted. What
these were with Relation to the *Child*, I shall
shew by and by. But first let us examine,

SERM. *the Manner and Ceremony of purifying the*III. *Mother.*

To do this we must turn to the *xiith* of *Leviticus* where the Ordinance is contained. And there we shall find, that when a Woman was delivered of a Son, she was for seven Days after separated from all common Conversation as unclean, and for three and thirty Days more (*i. e.* for forty in all) she was debarred the Sanctuary; *i. e.* during that Time she was not suffered to enter into it, nor to join with the Congregation in the Publick Worship of God. This was the Time prescribed her for a *Son*: The Time for a *Daughter* was double the former. For fourteen Days she was set apart from all Conversation; and for sixty-six more (*i. e.* for eighty in all) was forbidden the Tabernacle.—The Occasion of this Difference between a *Son* and a *Daughter*, is conjectured to have been, because Sin and Guilt was properly derived from the Female Sex. For *Adam* (saith *St Paul*) *was not deceived, but the Woman being deceived was in the Transgression.* The Female Sex therefore having been the principal Source of Sin; it is therefore thought that the Birth of a *Daughter* under the Law communicated the longest legal Contagion.

But

Presentation of Jesus in the Temple. 53

But whether it was a Son or a Daughter SERM.
that was born; the Woman, when the Days III.
of her purifying were fulfilled, was to bring
a Burnt-Offering, and *a Sin-Offering* to the
Priest; the latter to wipe out the Stain which
the Child-Birth had fixed upon her; the
former to express her Gratitude to God, for
vouchsafing her the Blessing of a safe Delive-
ry, for making her the happy Mother of a
Child, for raising her up to her former
Strength, and for admitting her again to the
Service of the Sanctuary. The *Burnt-Offer-*
ing (which was the Offering of Thanks for
the Blessing) might either be *a Lamb of the*
first Year, or else *a Turtle-Dove*, or, *a young*
Pigeon. That is, if the Woman were of *A-*
bility, her Expression of Gratitude must be in
Proportion, and must be performed by *a*
Lamb; whereas if she was *poor*, God was
then pleased to accept of *a Dove*, or *a young*
Pigeon; to intimate, that where there was *a*
willing Mind, the Offering would be accepted
according to that *a Man has*, and not accord-
ing to that *he has not*, 2 Cor. viii. 12.

But then it is to be observed, that whether
the Woman were rich or poor, her *Sin-Offer-*
ing (which respected her Impurity or Stain)
was to be always the same: All Women

54 *The Purification of Mary, and the*

SERMON. whatsoever for this were to offer a *Turtle-*

III. *Dove*, or, a young *Pigeon*: which some have
 intimated, that though our different Circum-
 stances in this World require different Expres-
 sions of 'Thanks for the Blessings we receive;
 yet they make no Difference whatever in our
 Sins and Repentance. High and Low, Rich
 and Poor, are in this Case bound to make all
 one and the same Satisfaction, since the Souls
 of Men are (without Distinction) of equal Va-
 lue in the Sight of God, the common Father
 of the Spirits of all Flesh. None, after they
 have sinned, can ever appear again as holy and
 innocent before him, but through the Merits
 and Satisfaction of him 'alone, whose Inno-
 cence was expressed by the Turtle or Dove.
 It must be his Expiation, and no one's else,
 that must cleanse us from Sin. And for this
 Reason it was, that the Woman could not
 enter the Tabernacle till the Turtle was offer-
 ed. She delivered her Sacrifices to the Priest
at the Door, Levit. xii. 6. and at the Door
 she stood, 'till the Priest had offered them,
 and made a solemn Atonement for her: And
 then was she looked upon and not before, to
 be purified and clean: She might enter as
 usual into the Women's Court, might be pre-
 sent at the Service, and enjoy all the Privileges
 that

Presentation of Jesus in the Temple. 55

that belonged to the rest of the Daughters of ERM.
Israel. III.

This was the Law, and this the Foundation and Meaning of the Law, that was given for *the Purification of Women from Child-Birth.* I come next to explain the Law, that relates to *the Presentation of the First-Born Son in the Temple.* For we are told in the Text, that at the same Time that *Mary* came up to the Temple to be purified, *they brought Jesus also to Jerusalem, to present him to the Lord: As it is written in the Law of the Lord, Every Male that openeth the Womb, shall be called Holy unto the Lord.*

Now in order to come at the Meaning of this, we must remember that, of the many Plagues that God was pleased to inflict upon the *Egyptians*, the last was the *Death of the First-Born* throughout the whole Land; *Exod. xi. 5. from the First-Born of Pharaoh that sat on the Throne, even to the First-Born of the Maid-Servant that was behind the Mill,* or, as it is afterwards explained, *ch. xii. 19. to the First-Born of the Captive that was in the Dungeon, and all the First-Born of Cattle, or, of Beasts.* But now the *Israelites* having been spared in this Plague, as they had also been in all the rest, notwithstanding they lived in the

56 *The Purification of Mary, and the*

SERM. midst of the *Egyptians*; ch. xiii. 2. therefore

III. the Lord, from that Time, *sanctified all the First-Born* (*whatsoever first opened the Womb of the Children of Israel*) *both of Man and Beast*; Numb. iii. 13. ch. viii. 17. he claimed them, *Exod. xiii. 12, 13. as his own, and sanctified them to himself*, i. e. The Firstlings of *clean* Beasts were to be offered up in Sacrifice to God; Numb. xviii. 15—17. But the Firstling of an *unclean* (of a Beast that was not accepted in Sacrifice) was either to be *redeemed* by the Offering of a *Lamb* in the Room of it; and then the Owner might take and use it in his own Service; or else, if the Owner would not redeem it, *his Neck was to be broken*.

But the First-Born *Sons* are what we are principally concerned with here: And they were all to be redeemed, not with a Beast, but with a Sum of Money, each first-born Son, at the Rate of *five Shekels, after the Shekel of the Sanctuary*; Numb. xviii. 16. i. e. at about our half Guinea a Man. But God designing to accept of a particular Tribe amongst them, the Tribe of *Levi*, in their stead; ch. iii. he ordered them to be numbered, and accepted of them in lieu of so many First-Born among the other Tribes of *Israel*, to do
the

Presentation of Jesus in the Temple. 57

the Service of the Tabernacle. The Levites SERM.
were given unto Aaron and his Sons; they were III.
wholly given to minister to him, out of the
Children of Israel. Some have thought this to
be a Reward of that Tribe for distinguishing
themselves from the rest of the *Israelites*, in
not worshipping the molten Calf, and when
they *consecrated themselves* by the Zeal they
exerted against those that did: *Exod. xxxii.*
25—29. As *Phinehas the Son of Eleazar*, did
afterwards (*while he was zealous for his God,*
and made an Atonement for the Children of Is-
rael, in the Offence committed by *Zimri and*
Gosbi;) *Numb. xxv.* for which God gave un-
to him his *Covenant of Peace*, to him and his
Seed after him, even the *Covenant of an ever-*
lasting Priesthood. But however this be; the
Calling of the particular Tribe of *Levi* to the
Service of the Tabernacle, and that in lieu of
the *First-Born of Israel*, certainly shewed that
the *Service of the Tabernacle* was what God
originally designed for the *First-born Sons.*
And if so, then may we infer, that in God's
Judgment (and surely he must know how to
judge of Distinctions and Honours) the Mini-
stration about holy Things, does not degrade or
lessen the Condition of the Man that performs
it. No, this was antiently esteemed a Dignity
and

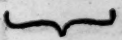
58 *The Purification of Mary, and the*

SERM. and a Privilege: It was claimed as the Prero-

III. gative of the Father of the Family, and transmitted down with the Honour, and the Estate to the eldest Son. When God indeed chose the Descendants of *Abraham*, to be a People peculiar and holy to himself, he confined the Office of the Priesthood itself to the Family of *Aaron*; and for the inferior Works and Services of the Tabernacle, he commanded his whole Tribe, the Tribe of *Levi*, to be set apart, as far as the Number of them would go, instead of the First-Born of the several Families in the other Tribes. And the overplus of the First-Born he suffered to be redeemed at the Rate of five Shekels, *i. e.* at about ten Shillings and six Pence a Head, as I have already mentioned. And from that Time the *Levites* were constantly appropriated to do all the inferior Works of the Tabernacle. *Numb. xviii. 16.* But the First-Born of all the other Tribes that were afterwards born, were through all Generations to be redeemed from a Month old, at the abovesaid *Estimate*, and in order to this, were to be brought to the Tabernacle whilst that continued, and after that to the Temple, to be there solemnly presented to God, and then redeemed; to intimate, that the People of *Israel* (which were

a Con-

Presentation of Jesus in the Temple. 59

a Congregation of his *First-Born*) being re-SERM.
deemed from Death by the Blood of *Christ*, III.
which the Blood of the Passover represented, 
should be always consecrated to the Service of
God.

This may suffice for the Explication of this
second Rite which relates to the *Presentation*
of the First-Born: But if it were not too cu-
rious, I would proceed a Step further, and
canvass *the Time* which was generally observ-
ed for the Performance of this Rite. Now
this the Text tells us, was when the Days of
the Mother's Purification according to the
Law of *Moses* were accomplished; and that
we have seen was the fortieth Day after the
Birth of a Male Child; on which Day it fol-
lows the First-born Son was presented to God.
Now the admitting the Child into the Bene-
fits of the Covenant, by the Rite of *Circum-*
cision, we know was performed much sooner
than this, *viz.* on the *eighth Day* precisely
after it was born. But though a Child might
so soon be admitted into Covenant, yet a
First-born Son was to wait, we see, for the
fortieth Day to be presented in the Temple.
And why may we not suppose, that this was
to typify the Number of Days, which *Christ*
(who was in a super-eminent Manner, *the*
First-

60 *The Purification of Mary, and the*

S E R M. *First-born of God, and the First-born from the*

III. *Dead*) Col. i. 18. Rev. i. 5. should after

his Resurrection be detained on Earth, before he should ascend and present himself to his Father, in the true and proper Temple of Heaven? For just *forty Days*, we know, he was *seen of his Disciples* after the Time that he was risen, *Acts* i. 3. and then, having obtained his utmost Perfection, ascended visibly in their Presence to Heaven. And it is probable again, that both the Type and the Antitype, *i. e.* both the Presentation of the First-Born upon the fortieth Day from it's Birth in the Temple, and the Ascension of *Christ* into the Heavenly Temple upon the fortieth Day after his Resurrection; it is probable, I say, that both these may again signify and represent some Delay which *the General Assembly and Church of the First-Born*, Heb. xii. 23. shall hereafter sustain after their Resurrection, in order to fit and prepare themselves for their Ascension into the Presence of God. And what may incline us the more to think so, is, that from the Time when *Israel* (whom God expressly stiles *his Son, even his First-Born*, Exod. iv. 22.) from the Time I say, that the *Israelites* were delivered from their Bondage in *Egypt* (which was a Type of our Resurrection here-
after

Presentation of Jesus in the Temple. 61

after from the Dead) to the Time of their SERM.
Entrance into the Land of *Canaan* (which III.
was also a Type of our future Entrance into
the Heavenly *Canaan*) there was just the Space
of forty Years.

But the Foundation and Meaning of each
of the Rites which are mentioned in my
Text, having been now sufficiently considered,
I shall proceed in the,

II. Second Place to observe, how exactly
and readily the Blessed Virgin complied with
these Rites, both as to herself and the Holy
Jesus. As to herself the Text tells us, that
*when the Days of her Purification according to
the Law of Moses were accomplished, she came
to Jerusalem to offer a Sacrifice, according to
that which is said in the Law of the Lord, A
pair of Turtle-Doves, or two young Pigeons.*

Here we have both the Quality and the Obe-
dience of *Mary* recorded: Her *Quality* or
Condition, we learn from her Offerings, which
were those that were enjoined the poorer Sort,
she did not bring a *Lamb and a Dove, a
Lamb for a Burnt-Offering, and a Dove for a
Sin-Offering: But a Dove, or else a Pigeon
for each; and so a Pair of Turtle-Doves, or,*

two

62 *The Purification of Mary, and the*

SERM. *two young Pigeons.* To draw an Inference

III. from which by the Way—What an Instance

is this, of the infinite Humility and Condescension of the King of Heaven! Who when he vouchsafed to take our Flesh, took it of a Mother of so mean a Degree! *Though he was rich, yet for our Sakes he became poor, that we through his Poverty might be rich,* 2 Cor. viii. 9. Poverty, we may hence learn, is no Bar to the Approbation and Favour of God; for she that was not able to bring a Lamb for her Purification, was chosen by God to be the Mother of his only beloved Son. And by being so, she brought with her an Offering of more Worth than all the Doves, and all the Lambs that had ever been offered in the Temple before. For she brought indeed, that *true Lamb*, that *real Dove*, from whence the other Lambs and Doves had all their Force: For this was He, by and through whom, all Mothers were purified, by and through whom, all the First-Born were redeemed.

And as the Quality and Condition, so the *Obedience of Mary* is well worth our observing; who, when she knew herself not included within the Design or Reason of the Law, yet payed as ready, as speedy, and as cheerful

an

Presentation of Jesus in the Temple. 63

an Obedience, as if it had been purposely S E R M.
made for herself. Like one that was concern- III.
ed for the Honour of Religion, more than for
advancing her own Reputation, and as one
that had rather be free from giving any Of-
fence, than from the Trouble and Charge of
submitting to a holy and divine Institution;
she considers herself, though not within the
real Design, to be yet within *the Letter* of
the Law. *A Mother she was*, and taken to
be so, in the *common* and *ordinary* Course of
Nature; and therefore she thought it decent
to comply with those Rites, which all Mo-
thers were enjoined to perform. Though a
Sin-Offering could not in Strictness be due,
when no Sin had been contracted; yet, as she
lay under a legal Impurity in the Eye of the
World, she chuses to appear to be legally and
duly purified from it. Just as the Holy *Jesus*
himself, rather than offend those that *gathered*
the Tribute-Money, Matt. xvii. 24. for the
Service of the Temple, his Father's House,
was at the Expence of a Miracle to pay what
was demanded of himself and *Peter*, though
he knew that in Equity he ought (as the Son
of God himself, the Owner of the Temple)
to be exempt and free.

But

64 *The Purification of Mary, and the*

S E R M. But we are further to observe, that *Mary*
 III. was as exact with regard to her *Burnt-Offer-*
 ing, as with regard to her *Sin-Offering*. A
Pair of Turtle-Doves, or, *two young Pigeons*,
 the Text tells us she brought, the one of
 which was a Sacrifice of Atonement, the
 other of Thanks. And this Offering she had
 a Reason extraordinary to make: For though
 what has been earnestly contended for, may
 be very true; *viz.* that she underwent no
 Pangs or Dangers at the Time of her Delive-
 ry; and so had not the same Occasion, as
 other Mothers had, to offer a Burnt-Offering,
 or Sacrifice of Praise for Deliverance out of
 them; yet none before her ever had, none af-
 ter her ever will have, such Occasion to offer
 Thanks for Preservation from them. No
 Woman in the World, before or since, had
 such a Blessing, such a Son to acknowledge
 and redeem. For these Reasons, the miracu-
 lous and blessed Virgin-Mother, submitted to
 all the Rites of Purification it lay upon *ordi-*
nary Mothers to perform; though no ways
 subject to the Pollutions and Infirmities which
 always accompanied *ordinary Births*.

But from the Obedience performed by her
 with regard to herself, let us pass on to her
 Obedience with regard to her Son; *which* (as
 we

Presentation of Jesus in the Temple. 65

we are further informed by the Text) *they* SERM.
brought to Jerusalem, to present him to the III.

Lord: As it is written in the Law of the
Lord, Every Male that openeth the Womb,
shall be called Holy to the Lord. Holy indeed
was this Male which *Mary* now presented:
Holy even beyond her own Apprehensions;
so Holy as not to be exchanged by his heavenly
Father, for any Offering made in his stead.
He was to be himself dedicated and devoted
to God, the one Sacrifice for the Redemption
of the World, and therefore not to be ex-
changed or redeemed for any Purchase, any
Price. And yet this great Redeemer of all
Men, who is so fully to complete and accom-
plish the Law, becomes himself as subject to
the Law, as if it had been intended wholly
for him. And indeed, he acknowledges to
John the Baptist, Matt. iii. 15. that it became
him to fulfil all Righteousness: i. e. to comply
with all Divine Institutions, that so he might
exhibit *himself* a Pattern of Obedience. He
therefore that was God as well as Man, was
now as Man presented to God: He that was
born before all Creatures, was humbly offered
by a Creature of his own. The Lord of the
Temple, was now presented in the Temple of
the Lord. And it was now, that the *Glory of*

66 *The Purification of Mary, and the*

SERM. *the latter House exceeded so much the Glory of*

III. *the former: He who was the Desire of all Nations was in it, the Lord whom they sought, was come suddenly to it, to fill it with Glory, Haggai ii. 7, 9. Mal. iii. 1.*

Having thus explained to you the Foundation and Meaning of each of the Rites that are mentioned in my Text, and having also observed the exact, and ready, and cheerful Compliance of *Mary* with both; I come now in the,

III. Third and last Place, to see what Uses we may make of the whole. And we might very fairly argue from it, for the Reasonableness of an universal and implicit Compliance, as with the Sacraments of *Christ*, so with all other Rites and Ceremonies, and Institutions of the Church, (provided they have nothing unlawful in them) though to us perhaps, they may seem unnecessary, or such as might as well have not been imposed. You have seen how religiously the Blessed Virgin complied with a Rite, in the Design of which she knew herself to be not included. Though favoured so highly, as to be the pure and immaculate Mother of God, yet assumes she not, nor seeks any

Presentation of Jesus in the Temple. 67

any honorary Exemption from the Acknowledgment which other Mothers were to make; but according to her Ability comes humbly to the Temple, with her Pair of Turtles, or, two young Pigeons. She would not have the Order of publick Ministrations interrupted for her; and therefore submitted to a Rite that in reality extended not to her, only because it had been instituted, and was subsisting, by a lawful Authority. What then, though *we* see not any intrinsick Excellence or Reason, in some ritual Appointments which the Church has ordained; yet, I say, if they be not absolutely unlawful, it becomes us to comply with them, as concluding, that *they* who instituted them, saw the Necessity of them, and that others may find Helps and Benefits by them, though we perhaps, may think ourselves able to do without them. For however some amongst us of warm Imaginations, and heated Fancies, may think *that Devotion* to be the purest, which is exercised without either Ceremony or Form; if they would submit to consider the Tempers of Mankind in the gross, and take their Experience from former Ages, they would soon be convinced that Religion stands in need of outward Attire to keep it warm, since wherever it has wanted

S E R M.

III.

68 *The Purification of Mary, and the*

S E R M. sufficient Cloathing, it has always starved and
 III. died away. But though this be a Subject that
 deserves to be enlarged on, yet Time restrains
 me from expatiating upon it here; and the
 more so, because there is one Office of our
 Church, which the Tenor of my Discourse
 gives me a particular Opportunity to defend.

For from what has been said we may learn,
 Secondly, The Antiquity, as well as the De-
 cency of that publick and solemn Acknow-
 ledgment of *Praise* and *Thanksgiving*, which
 the Church expects from Women that have
 been safely delivered *from the Perils of Child-
 Birth*. Which Rite is not retained by Virtue
 of the antient Law prescribed to the *Jews*,
 (which we grant to have been typical, as most
 of the Law was, and so of no longer Obliga-
 tion or Force, than the Law and Temple it-
 self endured,) but because we apprehend some
 natural, and moral Duty to have been implied
 in this particular Law, by way of Analogy,
 which must consequently be obligatory upon
 all, even when the Ceremony itself was ceased.

The *natural* Reason of this Separation of
 Women enjoined by the Law, was, to allow
 the Women a Time of Rest and Ease for re-
 covering their Strength; to heal those Bruises
 of

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of our first Parents Fall, which are still upon S E R M.
these Occasions felt with Hazard and Grief. III.

But the *chief* and *religious* Meaning, no doubt, was to be a Restraint upon carnal and wanton Desires; to put Men in mind of that Blemish and Pollution which our Nature is tainted with, and that as *David* says, *Psal. li. 5.* Every one of us was *shapen in Wickedness, and in Sin did our Mothers conceive us.* All which was shadowed by the Levitical Uncleaness, and the Sacrifices ordained to purge it away. And what the Jewish Women did symbolically then, *Christians* should in Reality and Truth do now: They should be strict Observers of the main Rites and principal Obligations, and not neglect to deprecate the lesser Unhand-somnesses and Offences of too sensual Applications.

The *Legal Uncleaness* of the Woman indeed, with the *set Number of Days* she is to abstain from the Tabernacle, and the *Sacrifices* she was to offer when she first came abroad, are Rites which are now wholly abolished, and what we are therefore not at all to regard. But then the open and the solemn Acknowledgment of God's Goodness in delivering the Mother, and increasing the Number of Mankind, will be a Debt always due to

70 *The Purification of Mary, and the*

SERM. God, so long as Mankind are brought into the

III. World with Anguish and Pain: If the Peril

be universal and last for ever, the Praise for safe Delivery out of it, should be universal and last for ever too. And therefore, though the Mother be no longer obliged to offer the material Sacrifices of the Law; yet she is never the less bound to offer the Evangelical Sacrifice of Thanksgiving. She is still publickly to acknowledge the Blessing vouchsafed her, and to profess her Sense of the fresh Obligation it lays her under to Obedience.

And when, I say, that she is *publickly* to acknowledge this Blessing, my Meaning is, that she ought to do it in the *publick Congregation of the Church*. So the Example in my Text instructs us, *Mary* went up to *Jerusalem* to do it *in the Temple of the Lord*: Neither the Rigour of the Season, nor the Trouble of the Journey, nor the Equity of her own peculiar Exemption from any Observance of the Law at all, raised any Difficulty or Excuse in her: But to the Temple she went, to the House of the Lord, and there did as it is *written in the Law of the Lord*. And surely the Performance of publick Duties in the solemn and publick Houses of God, is as much an Obligation under the Christian Law, as

eve

Presentation of Jesus in the Temple. 71

ever it was under the Jewish. How absurd SERM.
therefore, seems the novel Affectation of De- III.
licacy and State, which in some Places has
prevailed, of stifling their Acknowledgments
in private Houses, and of giving Thanks for
their Recovery and Enlargement, in no other
Place than, that of their Confinement and
Restraint! A Practice inconsistent with the
very Name of the Office, which is called *the*
Churching of Women, and which consequently
implies, a ridiculous Solecism of being *Church-*
ed at Home. Nor is it any more consistent
with the End and Devotion prescribed by this
Office, than it is with the Name of it. For
with what Decency or Propriety, can the
Woman pretend to *pay her Vows in the Pre-*
sence of all God's People, in the Courts of the
Lord's House, when she is only assuming State
in a Bed-Chamber or Parlour, and perhaps,
only accompanied with her Midwife, and
Nurse. To give Thanks therefore at Home,
(for by no Means call it *Churching*) is not
only an unseemly Disobedience to the Church,
but a high Affront to Almighty God, at whose
Tribunal it must one Day be accounted for,
if a Disobservance of religious Institutions,
and a Disregard of Humility and Decency in
Divine Worship, be taken into the Reckoning

SERM. there. For don't they plainly turn a Holy
 III. Office into Pageantry and Form? They will
 hear it read, but read as if themselves were
 the Persons adored: They will not be at the
 Trouble of going to God's House, but think
 that they pay him Honour enough, if summoned by his Priest to take a formal Acknowledgment at their Home. I can think of no Excuse that can extenuate this. A Woman, it is possible, may at a Month's End plead, that she is not well enough to come to Church: But to that the Answer is very short, Let her stay till she is. God does not require any Thanks for a Mercy before he has vouchsafed it; but if she comes as soon as her Strength permits, she comes soon enough to discharge the Obligation she is under, which is to bless God for restoring to her again, the Ability of waiting on him in his own House, where in Decency she should think her first Visits to be due. But,

Thirdly, From the *Offerings* which the Women under the Law, were to bring with them to the Temple, when they came to be purified, we may infer the Foundation, and Reasonableness of those *Offerings* which our Church requires of Women, that come now

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to return their Thanks. The Legal Sacrifices, S E R M.
as I have already said, are now abolished; **III.**
they are supplied by that one Commemorative
Sacrifice in the Holy Eucharist, which the
Church by the Rubrick exhorts the Woman
to partake of, and by the Offering she ought
to make of herself, *a holy and living Sacrifice
to God.* But *Offerings* to the Minister are still
required; not under the Notion of a Fee or
Reward, but as something paid as an Ac-
knowledgment to God, and offered to them
who still are to live upon God's Revenue.
And therefore as under the Law, even those
that were poor, brought a *Dove*, or a *Pigeon*,
but they of greater Substance a *Lamb*: So
now though the poorer Sort may well content
themselves with paying those Duties from
which none are, and (if they rightly under-
stood it) none would be excused; yet it is be-
coming, when Persons of superior Condition
and Rank, still offer a Lamb, *i. e.* besides,
what Law and Custom makes necessary,
something flowing from their own Free-Will.
For since, according to one of the Psalms ap-
plied for the Service, *you have no Reward to
give unto the Lord, for all the Benefits he hath
done unto you, the least you can do, is to receive
the Cup of Salvation, to call upon his Name,*
and

SERM. *and cheerfully to pay your Vows, (by which,*
III. *material Vows and Offerings are meant) these*
 — *should you pay in the Courts of his own House,*
even in the Presence of all his People.



SERMON

S E R M O N IV.

The ISRAELITE without Guile.

JOHN i. 47.

—Behold an Israelite indeed, in whom is no Guile.

THIS Day is dedicated by the Western Church to the Memory and Honour of the Apostle St *Bartholomew*. Of whom, it is remarkable, that we find nothing recorded in the whole New Testament, except that his Name is four Times mentioned, and that only in Course, in the general Catalogue of all the Apostles, *Matt. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.*

This has induced many to believe, that he lies concealed under some other Name, and that *Nathanael* (of whom my Text is spoken) must be the same with St *Bartholomew*, whom we this Day commemorate.

What makes this seem more than probable, is, that St *John*, in reckoning up the *Disciples*,
to

SERM. to whom our Saviour appeared *at the Sea of*

IV. *Tiberias*, names *Nathanael* for one, John xxi.

2. For they who were together were *Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the Sons of Zebedee, and two other of his Disciples*. Now it seems very plain, that by *his Disciples* in this Place, the Evangelist meant no other but Apostles: For he tells us *ver. 14*, that *this was the third Time, that Jesus shewed himself to his Disciples, after that he was risen from the Dead*; And it is manifest, that the two former Appearances, (though both said to have been made to *his Disciples*) were made to none but Apostles only, *ch. xx. 19—26*. And therefore the Word *Disciples*, must in all Reason be restrained to signify *Apostles*, as well in the third Appearance, as in the two former. And indeed, I find that *Apostle*, is a Word, which St *John* does not any where use of the Twelve; but calls them always *Disciples*. And it is certain, that the four Persons which he names in this Place, besides *Nathanael*, were all of the Twelve: *viz. Simon Peter, and Thomas called Didymus, and the Sons of Zebedee, i. e. James and John*. We need not then, I think, scruple to affirm, that *Nathanael* was *one of the twelve Apostles*.

And

And if of the Twelve; it will soon appear, SERM.
that he must be the same with *Bartholomew*. IV.

For first it is remarkable, that as no other Evangelist (except *St John*) makes mention of *Nathanael*; so neither does *St John*, who mentions him, ever once make mention of *Bartholomew*. Again it is observable, that in three out of four of the Catalogues of the Apostles given by the Evangelists, *Philip* and *Bartholomew* are coupled together; *Matt. x. 3. Mark iii. 18. Luke vi. 14.* very fit Companions, supposing *Bartholomew* was the same with *Nathanael*, of whom, we may infer from the Context, *Philip* was an old and an intimate Acquaintance, and the first Instrument of bringing him to *Jesus*.

Nathanael and *Bartholomew* then, is very plainly *the same Man*, only mentioned by *different Names*: *St John* calling him by his personal or proper Name, the other Evangelists by the Name of his Family. So that putting both his Names together, he may properly be called *Nathanael Bartholomew*; i. e. *Nathanael* the Son of *Tholomew* or *Tolmai*. For that *Bar* (the first Syllable in *Bartholomew*) signifies *a Son*, is evident from *blind Bartimeus's* being interpreted *the Son of Timeus*, *Mark x. 46.* and from *Peter's* being called

TERM. called *Simon Bar-jona*, in one Evangelist,
 IV. *Matt. xvi. 17.* which is also interpreted *Simon*
 Son of *Jonas* in another, *John xxi. 15, &c.*

I know but one Objection against this Opinion, and that so slight a one, that had it not been started by such a Man as *St Austin*, I should scarce have mentioned it. But since it is his, I shall just observe, that it is founded upon a mistaken Inference from a Text of *St Paul*. Because the Apostle says, *1 Cor. i. 27. God hath chosen the foolish Things of the World to confound the Wise*; therefore the Father * imagines, that our Saviour would not have made choice of so learned a Person as *Nathanael* seems to have been, for one of his Disciples. But now this Objection lies equally against *Philip*, for whose Knowledge and Understanding in the Law and the Prophets, there is as much Evidence in the History of the Gospel, as there is for *Nathanael's*. And it may still be urged with greater Force against *St Paul*, who was considerable, not only for his great Skill in the Jewish Law, but for all the Advantages of Human Learning. If *St Philip*, and *St Paul* therefore, were not disqualified by their Learning and Knowledge from being chosen Apostles, there can be no

* August. Enarr. in Ps. 69, and Tract 7, in Joan. 1.

Reason,

Reason, why the same Qualifications should be any Objection against *Nathanael*. And it is observable, that when *St Paul* in the Place above cited, is shewing how God destroyeth the Wisdom of the World by the Foolishness of Preaching, he does not say that *not any*, but that *NOT MANY wise Men after the Flesh are called*. SERM. IV.

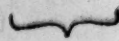
Notwithstanding this Objection then, the Reasons for believing *Bartholomew* and *Nathanael* to be the same Man, will stand unanswered. And if then it appears, that *Nathanael is Bartholomew*, we find the Saint whom we this Day commemorate, not only to have been an Apostle, but an Apostle superior to some of his Collegues, for his Learning and Knowledge: One that was ripe for the Office before he was called to it, and understood very well the Character of the Messias, before he knew that *Jesus* was He. This we may infer from what passed between *Philip* and *Nathanael*, in a Verse or two immediately preceding my Text. When *Philip* reveals to him the important Discovery he had just before made of *Jesus*; he does not recommend him to him upon his own Credit, or upon the Opinion of others; but as he was persuaded he would stand the Test of *Moses and the Prophets*,

SERM. *Prophets*, by which he was sensible *Nathanael*

IV. *nael* would try him. *We have found him* (saith he ver. 45.) *of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth the Son of Joseph*: From this, and the Answer which *Nathanael* immediately returns, ver. 46. *Can there any good Thing come out of Nazareth?* as knowing that the *Messias* whom the *Prophets* foretold was to arise out of another Place: From hence, I say, we may infer, that *Nathanael* had studied all the Predictions of him in the Old Testament, and from thence knew the several Marks that were to distinguish him when he came.

But besides this Pre-eminency above the rest of the Apostles, which he had acquired by his Knowledge; some Writers tell us, he had a further Precedency upon account of his Birth; imagining him to be descended from some Kings of the *Gentiles*; and that the Nobility of *his* Lineage, gave the Occasion to that Strife for Superiority among the Apostles, the History of which is (for that Reason, as some believe) read for the Gospel of this Day. Upon what Grounds they found the Nobility of his Descent, I don't think it of Importance enough to enquire. But as to the Contention between the Apostles related in the Gospel we

this

this Day read, St *Matthew* and St *Mark*, both SERM.
assure us, *Matt.* xx. 24. *Mark* x. 41. that IV.
it was owing to another very different Cause; 
viz. to the Indignation which the other A-
postles had conceived against the *two Sons of*
Zebedee, for presuming to ask, and to engross
to themselves, the chief Seats of Honour in
our Saviour's Kingdom.

But in whatever State our holy Apostle be-
gan his Life, it is on all Hands agreed, that
he closed it with Glory: Whether or no he
was superior to his Brethren in Birth, he came
behind none of them all in his Death. As to
the *Manner* of his Sufferings, the Accounts of
him vary *: But all agree, that this Apostle
died a Martyr for *Christ*: And the most plau-
sible Relations place his last Scenes and Suffer-
ings in the *Indies*. Thither he had proceeded
in preaching the Gospel with an undaunted
Courage, and noble Success: There he intro-
duced and left behind him the Gospel of St
Matthew. But the Heathenish Priests are re-
ported to have been so much enraged against
him; that having seized him, and incensed
the Governor to put him to Death, they first
got him flead, and then beheaded, or, as o-
thers say, crucified with his Head downward;

* See CAVE.

SERM. which cruel Usage he cheerfully bore, com-

IV. fortifying and encouraging his Christian Converts
 to the last Minute of his Life.

This is the Account we have of our Apostle in the Ecclesiastical Historians; a noble Example to expatiate and enlarge upon, especially at a Time when we are celebrating his Memory: But yet noble as it is, I chuse to wave it at present for the sake of a more singular Character in my Text, which being given by one who knew the Hearts of Men, we may be assured, is a genuine Description of our Saint: And which being a Character more rare than that of a Confessor or Martyr, may justly claim our Thoughts and Meditations, before an Example of either or both; because however deserving *they* are of our Consideration and Regard, they may yet give place on this Occasion, as being more likely to find another, as our Christian Heroes shall come in Turn to be celebrated.

The Character in my Text deserves the greater Consideration, as being the only full and perfect one, that we read was ever given by our Saviour, to any Person whatsoever. He commended some particular Virtues in others, as the *Confession* of St *Peter*, the *Faith* of the *Centurion*, that implored his Relief for his

his Servant, and of the *Woman that touched the* SERM.
Hem of his Garment; the *Charity of the Wi-* IV.
dow that gave her two Mites, and the *Bounty* ~~~~~
of the *Woman that poured upon him a Box*
of *precious and costly Ointment*. But in the
Character of *Nathanael*, he seems to sum up
all the Qualities of a good Man.—*Behold an*
Israelite indeed, in whom is no Guile.—A Cha-
racter so comprehensive, that *St Peter* makes
use of it to describe the best Man that ever
lived, I mean our Blessed Saviour himself, of
whom he could think of nothing greater to
say, than that *he did no Sin, neither was Guile*
found in his Mouth, 1 Pet. ii. 22.

But to give the Words a due Improvement,
it will be necessary to open both the Occasion
and Meaning of them, and as well to enquire
into *Nathanael's* Behaviour, as into the Com-
mendation given of him by our Saviour.

I have already hinted that our Apostle was
one, who would not credulously give up his
Faith to be guided by others: Whatever he
believed, he would have sufficient Grounds
for believing: And therefore, when *Philip*
makes known to him, that he had found the
Messiah, he does not expect that *Nathanael*
should immediately take his Word, but refers

SERM. him to the Trial of *Moses and the Prophets.*

IV. *We have found him* (saith he) *of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph, ver. 45.* Nathanael could not but approve of his Friend's Appeal: He knew very well, that if *Jesus* was the Prophet *of whom Moses in the Law, and the Prophets did write*, he must needs be the *Messias* whom the *Jews* expected. But yet a Prejudice arising upon his naming of *Nazareth*, which he knew to be a mean and obscure Town, he had too much Openness of Heart to disguise it: And therefore he said unto *Philip*, *Can any good Thing come out of Nazareth?* A very short and blunt Reply! But yet such as shewed the Man to be honest rather than captious. He seems indeed, to have had a contemptible Notion of *Nazareth*, as that it could not be productive of any thing good: But as to the *Messiah*, he knew very well from *Moses* and the Prophets, that he was to have his Birth in a different Place. Concerning him therefore, he might very well ask the Question which some of the People did upon another Occasion: *Shall Christ come out of Galilee? Hath not the Scripture said, John vii. 41, 42. That Christ cometh out of the Seed of David, and out of the Town of Bethlehem*

Bethlehem where David was? And this Question is implied in *Nathanael's*: Only *Nathanael*, having as I have said, a mean Opinion of *Nazareth*; seems to put it in as contemptuous Terms as the Chief Priests and Pharisees did to *Nicodemus*, who thought it so unlikely, that the *Messias* should come from any Place in *Galilee*, that they would not allow that *Galilee* could produce so much as a Prophet. *Art thou also of Galilee? Search and look; for out of Galilee ariseth no Prophet*, ver. 52. However, *Nathanael's* Plain-heartedness and Honesty, would not suffer him to be carried away by any Prejudice whatsoever, so as not to have Patience to be better informed. And therefore he was easily persuaded by *Philip* to go and see, ch. i. 46. Accordingly when he came, neither did his Prejudice blind him against reasonable Conviction, but as soon as *Jesus* had given him a sufficient Demonstration of the Divinity that was in him, ver. 47—49. *Nathanael* acknowledges him to be *the Son of God, the King of Israel*.

A Man of so frank a Temper and Disposition, proved a very welcome Sight to our Lord, and so much the more so, because then, as now, a very rare one. For this reason it was, that *Jesus* broke out into Words, that

S E R M. discovered both Admiration and Complacency.

IV. *He saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no Guile.*

Behold an Israelite indeed! One that is not only an *Israelite* by natural Descent, as being sprung from the Patriarch *Jacob*, or *Israel*: (*For they are not all Israel, who are of Israel: Neither because they are the Seed of Abraham, are they all Children*) Rom. ix. 6, 7. but one who is in an especial and exalted Sense, a true and genuine Son of *Israel*, resembling the Patriarch, both in the Sincerity of his Piety, and the Simplicity of his Temper. For our Saviour here, seems plainly to allude to the Character of *Jacob*, who had afterwards the Name of *Israel* given him, from whence his Descendants were all called *Israelites*. Now *Jacob* is said to have been a *plain Man*, Gen. xxv. 27. or (as the Hebrew signifies) a *Man perfect and sincere*; in opposition to his Brother, who in the same Verse, is said to have been a *cunning Hunter*, i. e. subtle and crafty, knowing not only how to catch Beasts, but to overreach Men. So that to be an *Israelite indeed*, is, as we speak now-a-days, to be a plain, downright, honest Man, following his Duty to God, and his Neighbour, without Fraud

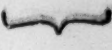
or Guile, without any Arts of Hypocrisy or SERM.
Deceit. IV.

This is the Commendation *Christ* gave of *Nathanael*, owing very probably, not to his particular Conduct and Behaviour in his coming to *Jesus*, but to his general Temper and manner of Life, which *Christ* who knew the Hearts of all Men, could discover. So that the Example, which my Text and the Day recommends, is of no single Virtue, or particular Grace, but of a Qualification that should accompany us in all the Duties of Religion. It is the very Substance and Heart, both of our Obedience to God, and of our Behaviour towards Men; and is so absolutely necessary to give a Value to both, that neither the one, nor the other, will be acceptable without it. It teaches us to be real in the Service of God, and to perform his Laws, for the sake of the Lawgiver; out of Conscience of our Duty and Obligations to God, and not from any selfish or sinister Respects, either to our private Interests or Passions, or to the publick Approbation, or Censure of Men. It requires, that our Obedience be constant and uniform, equally respecting all the Commands and Prohibitions of God, and every Part or Branch of our Duty: Not contenting ourselves with the

SERM. observing some Precepts, and allowing ourselves at the same Time in the Neglect of others, but keeping the whole Law, *i. e.* the Law in all it's Branches, since *he who offends in one Point is guilty of all*, James ii. 10.

Thus stands the sincere Man, *the Man without Guile*, affected towards God: Towards his Neighbour he will have the same Simplicity of Mind. He will not profess any thing in Words or Behaviour, but what is agreeable to his inward Sentiments, nor pretend any greater Kindness or Love, than what he knows he really bears towards him. In a Word, to be *an Israelite indeed*, like *Nathanael* in the Text, we must speak as we think, do what we pretend, perform what we promise, and upon all Occasions be, what we would seem and appear to be.

And however rare this Character may be, or however hard, and difficult to come up to it; yet it is what we must all labour after, to qualify even our best Performances. Not that we are to imagine, we can come up to our Duty, or live entirely free from Sin: That was what our Saviour could not say of *Nathanael*: He pronounced not of him, that he was *without Sin*, but *without Guile*: *i. e.* he sinned not perversely, or rashly, or wilfully against

against God, nor otherwise than through the S E R M.
Weakness and Infirmary of his Nature. To IV.
be *without Guile and Sin both*, 1 Pet. ii. 22. 
is a Character that was never given but of one,
our Blessed Saviour, whom, though we are to
imitate as far as we can, yet on *him* must we
rely to make up, at last, for numberless Trans-
gressions, and infinite Deficiencies.

Therefore we are to set before us, as a Pat-
tern or Example, not of a Man that never
fell, but of a Man that never meant to fall.
Slips and Failings, attended him: But Slips of
Inadvertency, not of Design. And it is here
we must imitate him: It is in this, that all
that would be *Israelites indeed*, or rather
Christians indeed, must copy after him: *viz.*
in the *Sincerity of his Intentions*, and *Integri-
ty of his Deeds*. For such are the *Qualities* of
a Man *without Guile*: And such every *Chri-
stian* is expected to be; *viz.* to be sincere,
constant, and uniform in the Duties of Reli-
gion; to give up *the whole Man* to the Obe-
dience of God's Laws, and the whole Man
for his *whole Life*, to the thorough Obedience
of *all* his Laws. This must be at least, the
Design of a *Christian*; and his *constant Endeavours*;
since otherwise, he will not have so
much as *Sincerity*, and *Integrity*, to entitle
him

SERM. him to the Merits of *Christ*, which *Sincerity*
 IV. alone can entitle him to, and which *Merits*
 alone can atone for his Failings. To convince
 you of this, and to point out to you the several
 useful Instructions, which the Character here
 given of *Nathanael* yields, it will be necessary
 to shew both the *Necessity* of these Qualifica-
 tions in a *Christian*; and also how *acceptable*
 a *Christian* so qualified is to God.

In shewing the Necessity of the Dispositions
 abovementioned, I shall begin with *Sincerity*:
 Under which I imply, the giving up ourselves
wholly, *Mind* as well as *Body*, to the Service
 of God; to mean within, what we make a
 Show of without: To pay him a true and un-
 dissembled Service, in Opposition to *Hypocrisy*,
 which is a false and feigned Pretence of serv-
 ing *him*, when in Reality our Design is to
 serve *ourselves*. And this is the more necessa-
 ry, because God has been so gracious, in many
 Instances, as to make our Duty and Interest
 to depend on each other. Insomuch, that al-
 though we have no Devotion or Love to God,
 we may yet perform (and with seeming Zeal)
 many Things which he commands, and ab-
 stain very cautiously from many Things which
 he has forbidden, because we gratify ourselves
 by

by doing so. A Man may be chaste and temperate for Instance, not out of Obedience to the seventh Commandment, but because he is covetous, and will not be at the Expence of his Lusts and Debauchery. He may put on again the Appearance of Religion, for the sake of deceiving, and imposing upon the World. As the *Hypocrites* (against whose Practices our Saviour warns us) *gave Alms, and prayed, and fasted*, not with any true, religious Intent, but only that they might *be seen, and have Glory of Men*, Matt. vi. 2, 5, 16. But this sure is not Obedience, but Mockery. It will not entitle our Performances to Reward, except it be to the Portion of Hypocrites and Sinners. In short, do what we will, although it be *not* with an Hypocritical Intent; yet, if the Command of God be not the Motive of our doing it, it is no Instance of our Virtue: Because it would have been done, although God had said nothing concerning it: And consequently, in our performing it, we considered not him but our own selves: And what Service do we perform to God, in following the Bent of our own Inclinations? To render what we do, acceptable to *him*, we must do it, not because our own Credit or Interest requires it, but because the Divine Command

SERM.
IV.

SERM. Command enjoins it. Our inward Design

IV. must go along with our outward Profession :

For it is there the Psalmist tells us, *God requireth Truth; i. e. in the inward Parts,* Psal. li. 6. *For the Lord (saith Samuel) seeth not as Man seeth; for Man looketh on the outward Appearance, but the Lord looketh on the Heart,* 1 Sam. xvi. 7. And therefore saith Solomon, *Keep thy Heart with all Diligence, for out of it are the Issues of Life,* Prov. iv. 23 : Meaning that unless the Heart be pure, all Conformity of the outward Man is but meer Hypocrisy, nor will there be any constant Stability in it. *For the Righteous Lord trieth (saith the Psalmist) the very Hearts and Reins,* Psal. vii. 10, and lxiv. 10. and therefore they must be *the upright in Heart,* that shall glory. All this plainly shews, that God accepts not a *heartless* Service, nor thinks himself honoured by what was never intended for him. This is what both the Old Testament and New inculcates : *And now Israel, what does the Lord thy God require of thee (saith Moses) but to fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul? — For the Lord your God is God of Gods, and Lord of Lords, a great God,*

a mighty, and a terrible, which regardeth not SERM.
Persons, nor taketh Reward, Deut. x. 12—17. IV.

i. e. He will not connive at your Sins because you are *Israelites*, and in Covenant with him, nor be bribed by your external Sacrifices and Offerings, to overlook the Want of Religion in your Minds. This was *the great Commandment in the Law*, Matt. xxii. 36—38. And the same preaches *Jesus*, as continuing still *the first and great One* under the Gospel. So that it is plain we do not obey God, when we do any thing, under pretence of Religion, either *against* our Wills, or *without* them. For in our Wills and Intentions, consists the very Life and Soul of our Obedience: However agreeable to the Laws of God our Behaviour may be; it will not be owned or approved by him, unless *he* be the Source and End of our Actions; unless they arise from, and aim at, him. For *the Man* who is *blessed* in the *Lord's* not imputing Iniquity to him, the Psalmist tells us, is *He in whose Spirit there is no Guile*, Psal. xxxii. 2.

This is what I take *Sincerity* to mean, which is one of the Things necessary to form *a true Israelite*. The other is *Integrity*; by which I understand, *the Regularity of our Actions*, as I did by *Sincerity*, the *Purity of our Intentions*.

SERM. *Intentions.* Integrity therefore, concerns our

IV. *external Behaviour:* In which we must always be careful to intend *Uniformity* and *Perseverance*; i. e. an Observance of *the whole Law* of God, of *every* Command and Prohibition in the Gospel; and a *constant* and *regular* Adherence to it, *through the whole Course of our Lives.* Permit me to speak a Word or two of each, that you may the more clearly apprehend my Meaning.

To be a Man of *Integrity, an Israelite without Guile*, we must first resolve to know, and obey *the whole Will* of God, in all the several Instances of Duty. We must not pick and chuse his Commandments, but be careful and diligent to fulfil them all: For if we do not, we don't pay a Right Obedience to any one. For all God's Laws are enjoined by one and the same Authority, and every one under the same Sanctions: So that we can't transgress any single one of them all, and yet be safe: Heaven is the Reward, and Hell the Punishment, of our obeying the whole, or, breaking any.

This I know will be thought hard Doctrine, because it is so very hard to practise: Every Man almost has some darling Sin, with
which

which he knows not how to part. It has got S E R M. his Heart, is become Master of his Affections, IV. and therefore he could hope, that God would be pleased to indulge him in it. He will part with any thing else for his Sake; he will not stick at any other of his Commands, nor repine at any other Imposition. All that he craves, is only to be spared in this one Thing; to be allowed to serve God, without cutting off what is as useful as his *Right Hand*; or, pulling out what is as dear as his *Eye*.

Thus would Men, instead of paying a perfect, and entire Obedience to God, put him off with one partial and maimed. But let us but look into the *Rule* of our Obedience, and we shall find, that whoever will obey to Salvation, must obey in every particular Instance, and continue wilfully to transgress in none. This our Saviour teaches himself in the plainest Terms: *Whosoever shall break one of the least of these Commandments—he shall be called the least in the Kingdom of Heaven*, Matt. v. 19. *i. e.* He shall be of no Account to be admitted thither. Therefore saith St Paul, 2 Cor. vii. 1. *Let us cleanse ourselves from ALL Filthiness of the Flesh and Spirit, PERFECTING Holiness in the Fear of God*, if we hope to attain those good Things which he has promised.

S E R M. promised. And this we must either do or dye.

IV. *For the Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men, Rom. i. 18.*—not against *some only*, but against *all* of what Kind or Degree soever. If we offend or transgress in any one Instance, the Covenant is broken, and the Penalty succeeds. *For whosoever* (saith St James) *shall keep the whole Law, and yet offend in one Point, he is guilty of all. For he that said, Do not commit Adultery, said also, Do not kill. Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law, James ii. 10, 11.* Not that the Breach of *one* Command, makes a Man guilty of the Breach of *all* the Commandments: But in breaking one Link in that Chain of Duties of which Religion consists, the whole Law is violated. And therefore a Person that so offends, is guilty of the Breach of the Law in general, notwithstanding he should observe, and keep the rest. For the Law being one universal Body, one perfect Rule of Righteousness; it follows, that the Lawgiver is affronted and contemned, by an Infringement in one Part, as well as in another; and would very probably, be affronted by an Infringement in the other Part too, were the Trans-

gressor

gressor under an equal Temptation. If he be SERM.
not a Man of Integrity, obeying God's Laws, IV.
because they are God's; it is meer Caprice
only which he keeps, and which he keeps
not; for he will keep only those, which are
suitable and pleasing to his own Fancy and
Taste. On the contrary, if he be resolved to
obey *without Guile*; for the same Reason that
he observes one Duty, he'll observe all others;
because he knows, that God has equally en-
joined them all.

And as thus he will observe the whole Law
of God, so will he constantly persevere in that
Obedience to the End of his Life. He will
be able to protest, and to say with *Job, Till I
die, I will not remove my Integrity from me:
My Righteousness will I hold fast, and will not
let it go: My Heart shall not reproach me so
long as I live*, Job xxvii. 5, 6. For we must
not think to please God by an Obedience that
comes and goes by Fits; or only by serving
him at Times when we are in Humour, and
are under no Temptation to the contrary.
For though most other Things have their pro-
per Seasons, yet Sin has not. It is always for-
bidden, and always threatened: So that how-
soever seldom we commit it, unless we im-
mediately rise again, it puts us directly under

SERM. the Curse, and makes us liable to everlasting
IV. Death.

And yet how many are there, who seem as it were to parcel out their Time; and to portion and divide it betwixt God and their Sins? They observe a constant, alternate Course of transgressing and repenting, of Sin and Sorrow; always falling when tempted, and sorrowful when fallen. Before they are tried, their Purposes are holy, and their Resolutions good: But at the Times when they should put them in Execution, their Strength fails, their good Thoughts vanish and come to nothing. They are never constant either in pious Purposes, or in well-doing. Their Actions are a Medley of good and bad; though their good ones are generally the shortest lived: As the Prophet very elegantly speaks, *Their Goodness is only as a Morning Cloud, and as the early Dew it goeth away*, Hosea vi. 4. But of an Obedience that goeth but half Way, and breaks off before it has got to the End, another Prophet has plainly told us, what will be the Issue and Event. *When the Righteous turneth away from his Righteousness, and committeth Iniquity, and doth according to all the Abominations that the wicked Man doth: Shall he live? All his Righteousness that he hath done shall not be mentioned;*

*mentioned; in his Trespafs that he hath tref- SERM.
passed, and in his Sin that he hath finned, in IV.
them shall he die, Ezek. xviii. 24.*

A true Israelite therefore, who is sensible of this, as he will yield the Obedience of *the whole Man*, to *the whole Law*, so will he yield it for his *whole Life*. He will always have in Remembrance of that Saying of our Lord, *He that endureth to the End shall be saved*, Matt. x. 22. And persevering to the End in Sincerity and Uprightness, to the best of his Power, he will have all that God requires of him, enough to support his Hopes here, and to secure his everlasting Happiness hereafter. Which was the,

Second Thing I promised to speak to, and which will not require many Words to make it out, I mean *the Acceptableness of our Sincerity with God*; or, the Sufficiency of it to recommend us to his Mercy and Favour. For what can God require of any of his Creatures more, than the highest Stretch of those Powers, which our fallen and degenerate State hath left us? Through the Weakness and Corruption derived from *Adam* to all his Posterity, a full, and perfect, and unfinning Obedience, is more than the best of Men can

H 2 perform.

S E R M. perform. This therefore, cannot be the Duty

IV. which a gracious God will expect from us :

Of his Mercy he has raised up another *Adam* to do that for us. And therefore, if we are diligent to perform whatever is still in our Power ; on *him* may we rely for supplying and making up whatever is out of it. But alas, where is the Man so sincerely, and entirely devoted to serve and please his Maker, as upon every Occasion and Opportunity laid before him, to make the best use of those Faculties and Abilities he has still left, and of that Grace which is offered to his Assistance ? It is much to be feared, that the best of us all, through the Hurries of Life, and Inattention to the Obligations that lie upon us, are led into manifold Omissions and Sins, which if we had been mindful, it had been in our Power to have avoided ; which further Care, and further Diligence, might have guarded against, and prevented in every Instance. And yet even here we may humbly hope, that the Sincerity of our Purposes and subsequent Endeavours, mixed up as they are with their Failures and Deficiencies, may be available to the Acceptance, if not of our Deeds, yet of our Faith in *Christ*, Reliance on his Merits to atone for our Misdoings. If it shall appear

pear to God, that our Purposes and Endeavours are really sincere, and that, humanly speaking, we have done our best to please him; then I think the Tenour of the New Covenant which he has made to us in the Gospel, may cheer our Minds, and raise our Hopes that we shall be accepted of him. For hear what comfortable Words our Saviour *Christ* saith to all that truly turn to him, *Come unto me all ye that travel and are heavy laden, and I will refresh you*, Matt. xi. 28. So God loved the World, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting Life, John iii. 16. Hear also what St Paul saith, *This is a true Saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners*, 1 Tim. i. 15. Hear also what St John saith, *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, who never sinned, and he is the Propitiation for our Sins*, 1 John ii. 1. He will take all our's that we truly repent of, and forsake, upon him, and make full Satisfaction to his Father for them, through his precious Blood which he shed to expiate them, and in virtue of which he intercedes for, and will obtain our Pardon. Therefore, Dear

SERM. *Christians, Lift up your Hearts*: Be as sincere,

IV. as universal, as diligent, and constant in your
Obedience as you can; avoid falling as much
as may be; and whenever you fall, immediately endeavour to rise again; Never sin but through Infirmary, and of those Sins repent: And then may ye hope to have your Lot with those who are redeemed from among Men: In your Mouths, or in your Hearts, shall be found no Guile, but you shall stand without Fault before the Throne of God. Which God of his Mercy grant to us all, for the Sake of our great Mediator and Redeemer *Jesus Christ*; to whom, with the Father of all Mercies, and his holy, assisting, and sanctifying Spirit, be ascribed all Thanks, Adoration, and Glory, now and for ever, Amen.



SERMON

S E R M O N V.

St MATTHEW called from the Receipt
of Custom.

MAT T. ix. 9.

*And as Jesus passed forth from thence, he saw
a Man named Matthew, sitting at the Re-
ceipt of Custom: And he saith unto him,
Follow me. And he arose and followed him.*

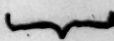
WE this Day commemorate another
Apostle of the Holy *Jesus*, whose
Memory is dear, not only for his
indefatigable Labour and Zeal, in *preaching*
the Gospel, but also for the Account he has
left of it in *Writing*. The Text (which is
Part of the Gospel for the Day) is his own
Relation of his own Conversion and Call.
In which it is observable, that while the other
two Evangelists, who relate his Story, men-
tion him only by the Name of *Levi*, Mark ii.
14. Luke v. 27. the better to conceal him

SERM. from the Reproaches which were very liberally bestowed (as I shall shew by and by) upon
 V. Men of his Employment and Calling; the Apostle himself freely and impartially records his own History, under his proper Name of *Matthew*; and (which is a further Evidence of his great Humility) in the List of the Apostles (in which the other Evangelists give him the Precedence to *Thomas*,) he names *Thomas* first, and then himself, under the odious Character of *Matthew the Publican*, Mark iii. 18. Luke vi. 15. Matt. x. 3.

From hence, by the way, we have a double Instruction worthy our Observation. For first, the Charity of the other Evangelists in hiding and covering our Apostle from Reproach, teaches us to treat a penitent Brother with Tenderness and Modesty: According to a known Rule among the *Jews*, never to say to a Man that repents, *Remember thy former Works* *: It being against the Rules of Civility, as well as the Laws of Religion, when a Man has seen, and repented of the Errors of his past Life, to reproach him with them.

On the other hand, the Frankness and Openness of St *Matthew*, in acknowledging his former scandalous State, is an Instruction to

* Bava Metfia, apud CAVE's St *Matthew*, p. 180.

us, not to be ashamed to give Glory to God, SERM.
nor to spare ourselves in the mentioning and **V.**
Acknowledgment of our own former Faults, 
whenever he rescues us by the Influence of
his Grace, from a State and Condition that
was leading us to Ruin: Since by how much
the greater *our Danger* was, by so much the
greater was *our Saviour's Mercy*.

But not to insist upon collateral Hints, the
Story of our Apostle is so full of Particulars
worthy of our Remark, that almost every
Word of it deserves a particular Considera-
tion. I shall lay them before you in the Or-
der they arise, which, with the proper Uses
that may afterwards be made of them, will be
the best Improvement of the present Festival.

If we look back upon the foregoing Part
of this Chapter, we shall find that our Savi-
our had just before been healing a Man that
was *sick of the Palsy*. Leaving the Throng
which had got about him, wondering and
admiring at so miraculous a Cure, he retires
for a little while by himself: And after his
Retreat (loving to divide his Time between
the Satisfactions of a pious Privacy, and a cha-
ritable Conversation) he *comes forth again*, to
seek new Occasions of doing good, *Mark ii.*
13. He was at this Time, it seems, at *Ca-*
pernaum,

BERM. *pernaum*, where, leaving *Nazareth*, he had

V. fixed his Habitation, *Mark ii. 1.* which there-

fore, in the first Verse of this Chapter, is called *his own City*. Now *Capernaum* was situated (as St *Matthew* himself tells us) *upon the Sea Coast, in the Borders of Zabulon and Naphtalim. Matt. iv. 13.* The Place being commodious for receiving of Custom and Toll, for the Passage and Waftage of Persons and Goods, over the Sea of *Galilee*; Here was placed, it seems, *the Receipt of Custom*, i. e. a Table, or, perhaps a Bench, under Cover, but open to the Sea-Side; so that whoever should attend to receive the Duties, might have a clear View of the Ships and Lading, that passed to and fro, upon the Sea. And this being a Place of publick Resort, where Passengers and others, either for Business or Diversion, were used to meet; our Saviour also comes hither, and, walking upon the Key, finds there, what he looks for, another Object of as much Pity and Compassion, as the Man he had cured a little before, *viz. a Publican*; for *Matthew*, or, (as the other Evangelists call him) *Levi, the Son of Alpheus* was sitting here, ready to receive the Customs or Tolls above-mentioned.

This, you must know, was an Employment of very vile Esteem among the *Jews*: It

was

was reckoned scandalous, through all the con- s E R M.
quered Provinces of the *Romans*: And the V.
Persons that managed it were looked on as
Thieves and Cheats, for their Exactions, and
ill Usage of those with whom they had any
thing to do. Among the *Romans* themselves
indeed, it was esteemed a Place of Credit and
Reputation, and was seldom conferred upon
any under the Degree of a *Knight*: insomuch,
that the Father of the Emperor *Vespasian*,
was Chief Publican of the *Asian* Provinces,
and discharged the Office so much to the
Content and Satisfaction of the People, that
he had a Statue erected to him inscribed, Κε-
λως Τελωνισανης, i. e. *to the honest Publican* *.
But now these, being sent into distant Pro-
vinces, to gather the Tributes that were due
from thence, were used to employ the Natives
under them, as Persons best skilled in the Af-
fairs and Customs of their own Country.
However honourable therefore, the *Chief Pub-
licans* might be, as having nothing to do, but
to receive what was brought them; it is easy
to imagine, that those who were employed
under them (of which Sort was the Apostle
we this Day commemorate) must be many
Ways obnoxious to the ill Will of the People.

* Suetonius in Vit. Vespas. c. i. p. 722.

SERM. For first, Having themselves *farmed* the Customs of the *Romans*, they generally made use of all Methods of Extortion, to enable them, not only to pay the Excise they were appointed to collect, but also to feather their own Nests, and so to make Provision for themselves *. And upon this Account they were every where deemed as an infamous Tribe, as Beasts of Prey, more voracious and destructive in the City, than the real Beasts that haunt the Forest.

But what rendered them still more hateful to the *Jews*, was the *Authority* under which the Publicans acted; which being the Authority of the *Roman* Emperors, made the Tax they were employed to gather, to be resented not only as a Grievance to their Purses, but as an Affront and Reproach to the Liberty of their Nation. For the *Jews* very much valued themselves upon being a free-born People; a Theocracy indeed, *i. e.* subject to none but God alone: This Tribute therefore, which was paid to a foreign and Heathenish Power, they looked on as a standing Instance of their Slavery; insomuch, that their Disquietude, or Uneasiness under it, betrayed them into many unfortunate Rebellions against the *Romans*.

* See CAVE.

Consequently,

Consequently, the Publicans must of all Men SERM.
be despised, who were not only obliged by V.
the Necessity of their Employ, to have fre-
quent Dealings and Conversations with the
Gentiles (which the *Jews* always accounted
abominable), but who, as being *Jews* them-
selves, and rigorously exacting these Dues of
their Brethren, seemed to conspire with, and
assist, the *Romans*, in entailing perpetual Sla-
very upon their Nation.

By these Means Publicans became so uni-
versally abhorred by the *Jewish* People, that
it was accounted unlawful to do them any
Office of Kindness or Friendship: They
thought it no Sin to cheat them whenever
they could get an Opportunity, and that even
with a Lye confirmed by an Oath. They
would not admit their Evidence in any Cause;
and even Money received from them, they
would not venture to mingle with the rest of
their Treasure, for fear what they had honest-
ly gotten themselves, should contract a Canker
from being mixed with what had been gained
by Rapine and Violence. In a Word, They
were so infamous, as not only to be excluded
from all Communion in Matters of Religion,
but to be banished from all Civil Society and
Commerce, as the Pests of the Country, as
Persons

SERM. Persons of an infectious Conversation, and of
 V. as vile a Class, as *Heathens* themselves. Inso-
 much, that the *Jews* had a common Proverb
 among them, *Take not a Wife out of that
 Family, wherein there is a Publican; For they
 are all Publicans **; i. e. Thieves and Rob-
 bers, and wicked Sinners. And to this Pro-
 verb our Saviour probably alludes, when
 speaking of a hardy and contumacious Sinner,
 whom neither private Reproofs, nor the pub-
 lick Admonitions and Censures of the Church,
 could influence or prevail upon; he says, *Let
 him be unto thee, as an Heathen Man and a
 Publican*, Matt. xviii. 17. In like manner as
 in other Places, *Publicans and Harlots, Pub-
 licans and Sinners*, are coupled together as
 Persons of equal Esteem and Reputation.

So vile and contemptible, in the Esteem of
 the *Jews*, was that Office held, which had
 been the former Business and Employ of the
 Saint of this Day. For, *as Jesus passed forth,
 he saw a Man, named Matthew, sitting at the
 Receipt of Custom*; actually engaged in this
 very Employment: And yet does He, this
Son of Man, who came to save that which was
 lost; ver. 11. and who on this very Occasion
 declares, that he was come to call not the Right-

* CAVE.

teous,

the Receipt of Custom.

III

teous, but Sinners to Repentance, ver. 13. SERM.
V.

vouchsafe to call this Publican, first to the Fellowship of Saints, and soon after to admit him into the sacred College of the Apostles.

So that we see, after all the Calumny and Reproaches of the *Jews*, the Publicans at the worst, were in a more hopeful Condition than many that censured them; and, as our Saviour himself witnesses, *entered into the Kingdom of Heaven before them*, ch. xxi. 31.

Nor indeed was this Employ, though often ill-managed, so criminal in itself, as the *Jews* would represent it: Kings must have their Taxes and Tribute, and consequently, some People must be appointed to gather them. The Office therefore in itself was lawful: Only it laid People under continual Temptations to squeeze and oppress, all they had to do with. And yet there have been some Examples of Publicans, that have managed with so much Fairness and Honesty, as to keep free from all Suspicion and Jealousy. Nor is there any Intimation, or Hint in the Gospel, that St *Matthew* did otherwise. For his *sitting*, at this Time, *at the Receipt of Custom*, is not so much an Argument (as some would have it) of his Greediness of Gain; as of a commendable Diligence in the Discharge of his

SERM. his Trust. And it is no idle Observation, that
 V. generally, when our Saviour called his Disci-
 ples, he found them at the ordinary Work of
 their Callings. Thus *Peter* and *Andrew*, be-
 ing Fishers by Trade, were *casting a Net into*
the Sea, when *Jesus* called them, Matt. iv. 18.
 And so *James the Son of Zebedee*, and *John*
his Brother, ver. 21. (being of the same Oc-
 cupation) were also called by our Blessed Lord,
 while they were busy *in mending their Nets*.
 And so here our Evangelist (to whom we are
 beholden for this Account of the others) tells
 us, that he himself, when called, was *sitting at*
the Receipt of Custom; i. e. busy in his Em-
 ploy, which, though in common Esteem it
 was bad enough, yet we have seen if honestly
 performed, might honestly be followed. And
 therefore the Baptist, when the Publicans ask-
 ed him, *What they should do*? Luke iii. 12,
 13. did not bid them to quit their Employ,
 but to manage it fairly. For, *he said unto*
them, Exact no more than that which is ap-
pointed you. And it was an old Saying among
 the Greeks, that *no Business is a Reproach to a*
Man that honestly performs it *. But on the
 other Hand, the Devil takes Advantage of
 Men's Leisure and Idleness; and if they have

* Εργον ἢ δειν ὀνειδισι.

no Work of their own to do, can easily set ERM.
them about his. V.

But to proceed in our Narration: *Matthew* being thus at the Business of his Calling, our Saviour saw him; or, as the Word in *St Luke* might be rendered [*ἑδεόσθη*] he *looked upon*, or, *beheld him*, *Luke v. 27. i. e.* he looked upon him with *Tenderness and Affection*. He saw him fit for a better Office, or at least resolved to make him so. And therefore, *he said to him* (as the Text tells us) *Follow me*. These were our Saviour's usual Words on such Occasions: And indeed, very well befitting the *Captain of our Salvation*, *Heb. ii. 10.* when enlisting Soldiers or principal Officers, into his Service or Militia.

What Power and Effect this Call had on the Publican; what change it wrought in *Matthew's* Mind; how it run through every Vein of his Heart, and filled his Soul with new Senses, and strange Transports, may be gathered from the following Words in my Text, *He arose (left all, adds St Luke) and followed him*. Such was the Majesty of our Saviour's Person! Such the Brightness of his Countenance, the Attractiveness of his Looks, and the Authority of his Commands! There needed no other Logick to convince, no other

VOL. III. I Rhetorick

SERM. Rhetorick to persuade his Followers. Our

V. Publican, though Master of a plentiful Fortune,
 (as appears by the Entertainment he immediately afterwards made for our Lord, of which we have an Account in the Verses following,) though engaged in a rich and gainful Employ, supported by the Power and Favour of the *Romans*, prompted more or less, by worldly Inclinations, and these too confirmed by long Habits and Customs; notwithstanding all this, I say, at one Word of the Blessed *Jesus*, he flings up all without the least Dissatisfaction; overlooks all the Advantages of his Place, leaves his Relations and his Interests to become a Disciple of our Lord, gainful Masters for a destitute Saviour. In a Word, his Change was so strange and surprizing, that *Porphyry* and *Julian* *, (two noted Adversaries to the *Christian* Religion) hence take Occasion to charge him with either Falshood or Folly; alledging, that either he gave not a true Account of the Transaction; or else, that he acted weakly and foolishly, so hastily to follow any one that called him. But the Want of Truth could never yet be fixed upon any of our Evangelists: And as to the Compliance of *St Matthew* with our Saviour's Call, if

* Apud Hieron, in *Matt.* ix. 9.

Circumstances be considered, we shall find it reasonable and just, and free from any Imputation of Rashness, or Enthusiasm. SERM.
V.

His Mother is supposed to have been Sister, or a very near Relation, to the Blessed Virgin: And if so, our Apostle must have heard long before, of the Fame of his Kinsman. An ancient *Arabick* Writer of his Life * assures us, that he was born at the Town of *Nazareth*: And as *Christ* spent the whole Time of his private Life in this Place, insomuch as to be stiled from thence *Jesus of Nazareth*; *Matthew* could not but be acquainted with the surprizing Discoveries, that *Jesus* made of more than Man, even during his Childhood. But chiefly and principally, the Abode and Business of *Matthew* lying now at *Capernaum*, which I have already observed, was the Place of our Saviour's usual Residence, after his Entrance upon his publick Character; it can't be supposed, but that the Fame of his Miracles done there in abundance, and particularly that remarkable one of the Paralytick just before, must needs have prepared an unprejudiced Mind to receive those Impressions, which our Saviour's Call here made upon *Matthew*.

* See *CAVE*, p. 176.

SERM. But why this Vindication of our Apostle's

V. Conduct? Who, that is a *Christian*, will ask a Defence of it? Or who can think otherwise, but that the Changes wrought in the Hearts of Men, must needs be sudden, when they are effectually touched by Divine Grace? In Contempt therefore, of the Objections of a profane *Porphyry*, or an apostate *Julian*, let us not be ashamed of our Evangelist's proceedings; but insist, that a single Call from our Lord, accompanied with the Power with which he gave it, was enough to engage him to quit his Wealth, and all the Prospects of getting more, to attend the Person and Fortunes of a Master, who scrupled not to declare, that who followed him, must renounce all the external Enjoyments of Life. *If any Man* (saith he) *will come after me, let him deny himself, and take up his Cross, and follow me*, Matt. xvi. 24.

And *Matthew* to shew that he did not do this with *any Regret*, he first bids adieu to his Friends by a chearful Entertainment: He himself indeed expresses this modestly, and only gives us to understand, that *Jesus sat at Meat in his House*, Matt. ix. 10. But *St Luke* assures us, it was a *great Feast* that he provided for him, *Luke* v. 29. And three Evangelists

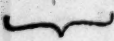
gelists tell us, that our Lord was pleased not SERM.
only to accept the Invitation, but, when there, V.
not to disdain the Company of many other
Publicans and Sinners, Persons as liable to
Censure and Reproach, as the Master of the
Entertainment had been lately himself, and
whom he now invited to come, and sit down
with *Jesus*, piously hoping, that they also
might be moved and converted by our Savi-
our's Conversation. The Scribes and Phari-
sees indeed, those Hypocrites of the Law,
who thought it a high Profanation and Dis-
paragement to be seen in such Company, ca-
villed, we are told, at this Freedom of our
Lord; and therefore endeavour to lessen him
in the esteem of his Disciples, by a captious
Question, *Why eateth your Master with Pub-
licans and Sinners?* Matt. ix. 11. Insinuating,
as if it was Matter of Offence, and very much
unbecoming the Character of one who pro-
fessed himself a Preacher of Righteousness, to
admit lewd and disorderly Creatures into so
great Familiarity, as eating and drinking at
the same Table. But from this malicious Re-
flection of theirs, our Lord, who overheard it,
without staying for his Disciples to answer,
vindicates himself; *They that are whole* (saith
he) *have no need of a Physician, but they that*

SERM. are sick: *I came not to call the Righteous, but*

V. *Sinners to Repentance.* Intimating, that as the
 { Profession of a Physician, calls him among
 such infectious Distempers, as it would be
 Rashness in any Body else to come near: So
 He, whose Office was to heal Souls, ought
 not to keep away from those, whose Circum-
 stances most of all stood in need of his Help:
 On the contrary, the more raging the Disease
 was, the better it became his Character to
 minister to it. The very Design of his ap-
 pearing in the World, was the Changing and
 Reforming Men's Minds and Manners. And
 the Opportunities of such a Change, the
 Righteous should no more grudge to Sinners;
 than the Healthful should think themselves
 neglected, because the Physician does not pay
 those Visits to them, which he does to the
 Sick. *But go ye (saith he) and learn what*
that meaneth, I will have Mercy and not Sa-
crifice: Intimating again, that God prefers
 Acts of Mercy and Love to Men's Souls, far
 above all the expensive Sacrifices, and ritual
 Observations prescribed by the Law: And
 then, in answer to another Question about
 Fasting, he shews, that Persons newly con-
 verted or brought over to the Faith, ought to
 be treated with Gentleness by their Teachers.

But

But to return to St *Matthew*, it remains SERM.
that we observe, that his Obedience was not V.
less constant than speedy. Whilst his Master
was on Earth, he attended and accompanied
him in all his Necessities, in all his Dangers
and Distresses. And after his Resurrection
and Ascension into Heaven, he spent at least
eight Years in preaching the Gospel among
his own Countrymen. But then intending to
betake himself to the Conversion of the *Gen-*
tiles, he wrote, at the Request of the Convert
Jews, or else at the Instance of his Fellow-
Apostles, *the Gospel* which stands the first in
our New Testaments, and bears his Name.
To make it more useful to the *Jews*, for
whose Use he primarily designed it; he wrote
it in *Hebrew*: To what Hand we owe the
Greek Version we now use, is not universally
agreed: Some ascribe it to St *John*, others to
St *James*, the Kinsman of our Lord, and first
Bishop of *Jerusalem*. But it is of no great
Moment by whom it was translated, so long
as the Apostles approved the Version, and the
Church has ever received the *Greek* as an au-
thentick Copy. That this Gospel was writ
before either of the other three, is out of the
Question; and how valuable a Translation,
and just Account of our Lord's Acts and

SERM. Doctrine it was always esteemed, may be in-
 V. ferred from St *Bartholomew's* carrying it with
 him into foreign Countries, as the Standard
 and Test of the Christian Doctrine: An Act
 of Respect, which some think all the rest of
 the Apostles also paid it, when they distribu-
 ted themselves for the Propagation of the
 Faith through the several Parts of the then
 known World.

The Countries which had the chief Share
 of our Apostle's Preaching, are generally said
 to be *Parthia*, and the *Asiatick Æthiopia*,
 the latter of which is expressly said by an an-
 cient Historian *, to have been St *Matthew's*
 Province, when the Apostles drew Lots to
 what Countries they should severally repair.
 In all Places to which he came, he signalized
 himself by a Life of rigid Temperance and
 Abstinence; forbearing not only the Pleasures
 and Delights, but also the ordinary Conveni-
 encies of Life; his common Diet being (as
 it is reported by an ancient Father † of the
 Church) nothing else but Herbs and Roots,
 Seeds and Berries. There is no Account left
 us of his returning from his Travels: But
 he is generally thought to have suffered Mar-

* Socrat. Hist. Ecol. Lib. 1. c. 19. p. 49.
 Alex. Pad. 2. c. 1. p. 148.

† Clem.

tyrdom at *Nadabar*, a City of *Æthiopia*. But SERM.
by what kind of Death is not certain: As V.
Tradition goes, he was slain by a Halbert at
the Command of *Hirtacus* King of the Coun-
try, whilst he was meekly kneeling on his
Knees. And thus to the Dignity of the A-
postleship, and to the Honour of an Evange-
list, was added a third Advantage, the Crown
of Martyrdom.

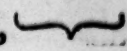
I have now done with what relates to the
History of our Apostle, so that it only remains
that I conclude my Discourse with an Infe-
rence, that may be suitable to the Account I
have given of him, and such as may be a pro-
per Improvement of his Festival.

And to enter truly into *the Spirit of St*
Matthew, to make his Memory of any use to
ourselves; we must imitate that noble Con-
tempt of the World, that entire Renunciation
of our temporal Interests (when they oppose
or stand in Competition with *Christ*) for
which, you have now seen, the Apostle was
renowned. As soon as called by our Blessed
Lord, he rises, we find, leaves all, and follows
him. His Employ, however gainful, has no
Power to detain him: His Lord, however
destitute, wants not Authority enough to
command

SERM. command him. He quits his Mammon to
 V. serve his God, and gives up this World to
 ~~~~~ make sure of the other.

It is true indeed, St *Matthew's* Example is to be observed with Discretion, and not indiscriminately to be followed by all. For *Christians*, in general, I mean the main Body of them, are not called upon to quit their Professions, but required to do their Duty in them. Though this again I must speak with Reserve: For if the Employ you are engaged in, be an unlawful Employ; if it is not to be carried on without actually involving you in Unrighteousness and Sin; if the very Design of it leads you to cheat, or defraud, or impose upon their Neighbours, or any ways to minister to your Intemperance, Lewdness, Debauchery, or Vice; if it hinders you from the Performance of the necessary and essential Duties of Religion; if it leaves you no Time, nor Disposition neither, for your Spiritual Affairs; (and would to God, there were not many, too many such Businesses and Trades in the World!) In such Cases, let me tell you, your Occupation itself is no longer to be pursued, but, like St *Matthew*, you must absolutely quit and renounce it.

But

But if your Calling be lawful in itself, and SERM.  
you don't abuse it to unlawful Ends; if you V.  
pursue it only for the Benefit of Mankind,   
and take care to infringe not upon the more  
important Concerns of another Life; then  
you are still to be industrious in it, and, tho'  
you should *sit at the Receipt of Custom, to keep  
your Sitting.* For the Reason why St Mat-  
thew and the rest of the Apostles so absolutely  
forsook their several Employes, was, because  
in the Business, to which our Saviour called  
them, he had Occasion for all their Time and  
Diligence. This indeed, should be an In-  
struction to those who succeed the Apostles in  
the great Work of ministering to Souls, to  
spend themselves *wholly* in this necessary Af-  
fair, and not to perplex, and involve them-  
selves with the common, or secular Employ-  
ments of Life. But for the rest of Mankind,  
the Apostle's Example should influence them  
no further, than always to be ready to quit  
their Gains, and Means of Gaining, when  
any *extraordinary* Providence of God shall  
call them to it; and in the mean while to  
communicate cheerfully of their temporal  
Substance to those who sequester themselves  
from all other Engagements, purely to admi-  
nister to their spiritual Good.

Notwithstanding



SERM. Notwithstanding then this Example of the

V. Saint of this Day, of leaving his Calling to follow *Christ*; the Generality of *Christians* may follow *Christ*, better by keeping to their Callings, than quitting them. For as every Man is a Member of the Community in which he lives, and shares in the common Benefit or Good; as every one helps to fill the World, and is himself one more, whom the World is to provide for, and consequently one who adds to the Business the World has to do; so must he some way or other endeavour on his Part, to promote the Good of those that are useful to him; he must take his Share in the general Toil, and do what he can for the World again. For this Reason, when *St Paul* gives Directions, how Persons of different Circumstances of Life, are to behave themselves after their Conversion to *Christ*; he seems to insert it as a general Rule, that no Man should quit or change his Employment: But *in the same Calling* (saith he) *i. e.* in the same Occupation, *wherein he is called*, or, wherein he was engaged, when converted to *Christianity*, *therein*, in the very same, *let every Man abide with God*, 1 Cor. vii. 20—24. *i. e.* Let him abide in his Calling which he practised before; with this Dif-

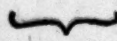
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ference only, let him now *abide in it with* SERM.  
*God.* Consequently, he must abide in it in V.  
such a Manner as God allows, and so as nei-  
ther to prejudice his Faith, nor corrupt his  
Practice, nor interfere with more necessary  
Duties.

And thus far the Example of the Blessed  
Saint we are commemorating is an Obligation,  
even to the most *secular Christian*: For as  
*Matthew* left *all* to follow *Christ*, because *no*  
Part of his Employ was consistent with the  
Duty to which he was called; so *every Chri-*  
*stian* is to sequester himself from the Business  
of his ordinary Calling *so far*, as to reserve  
sufficient Time and Opportunity, for those  
Duties of Religion, which *every Christian* is  
by his very Profession obliged to perform.  
For to spend the Hours of *Devotion* at your  
Trade, to be upon the Road, or in the Fields,  
at Times when you ought to be worshipping  
God, in your Closets or at Church; what is  
this but to bestow upon Mammon, what you  
steal from your God? To hear your Saviour call  
you away, and to keep your Sitting? I wish  
therefore, there were not too much Occasion  
to urge St *Matthew's* Example here! For tell  
me, *Christians*, I mean, tell me if you can;  
how often have you risen from your Beds,  
and

SERM. and jump'd into them again, without a Prayer,

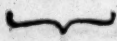
V.  or a single Thought shot up to Heaven, nor a Moment of the whole intermediate Day spent in the Service of God, or your Souls? And even as to the Days purposely set apart, and demanded by God, for the Worship of himself, and the Use of Religion; how many, even of these have you arrested and profaned, to the carrying on of your worldly Concerns, either by an open following your Trade, or, by evening your Books, and settling your Accounts of the Week past, or in contriving, and making Preparations for the next? or, if not so, by spending, or wasting some Way or other upon yourselves, or some impertinent Affairs at Home, the Hours which God requires to be spent upon himself elsewhere. Or if Custom or Decency, Curiosity or a Remainder of Time upon your Hands, should happen to draw you to the House of God once upon a *Sunday*, or now and then twice; how plainly does the Carriage and Behaviour of many People in it, make us understand that Prayer and Devotion is an awkward Work they know not how to perform? and that, though we have their Bodies (which help indeed to fill the Church) they are absent as to their Souls, their Heads and Hearts being  
both



both intent upon Business of a very different S E R M.  
Concern? But is not this again, to worship V.  
Mammon instead of God, to place your Hap-  
piness and Heaven in this World, and not in  
the next?

Mistake me not, I beseech you, I will allow this World, if you will, to be loved; for I think it justly deserves your Love; had you but the Art of managing it right, or did you but know it's real Value. Nor are the Goods of this World, not Riches, as I know of, of so perverse a Nature, but that a prudent Use may make them subservient to Religion and Piety, and turn them into Instruments of our Happiness hereafter. Pursue them therefore, if honestly, as diligently as you please, provided you pursue them but as secondary Means, and don't place your final, or principal Happiness in them. You may still call, and still esteem the Business you live by, your *main Chance*; provided you remember (if the Expression be allowable) that there is still *a manner*; i. e. that there is a more necessary Business, than the greatest Business of this World, which sure, you must allow, if the Welfare of the Soul, be of greater Importance than that of the Body. For to save your Souls, it is not your Application to the Affairs of this  
World

SERM. World that will be sufficient. No: Follow

V.  the most useful Calling you can think of, with the utmost Diligence, the strictest Honesty, and the highest Honour; yet this, I say, tho' it may gain you Reputation here, will not alone secure your Happiness hereafter. For the next World has it's proper Business, it's peculiar Employments, as well as this: And unless you mind the one as well as the other, it is impossible you should ever succeed in both. You may as well expect to grow rich in this World, by being always at Prayers, or hearing Sermons, or doing Works of Beneficence and Charity only; as you can expect to be happy in the World to come, by minding the Affairs of the present only.

If indeed the Happiness of this World alone will content you; if you think of no Heaven, but what Earth can afford; Why then it is true, Application and Diligence, (should God permit them to succeed, and not awaken you by Disappointments into a Sense of your Mistake) may, it is possible, procure you that Happiness. But be prevailed on for once, to cast up beforehand the Value of such a Happiness, provided you could be sure of it. Call all the Pleasures of the World before you, and ask if any of them can recompence  
the

the Forfeiture of those everlasting Felicities, S E R M.  
which you must give up for their Sake? Ask, V.  
if the highest Enjoyments of this World de-  
serve your Affection better, than those of  
Heaven above? Are they more worthy in  
themselves, or beneficial to you; that you can  
hearken to *their* Call rather than to your Re-  
deemer's? Do you expect to enjoy them for  
ever in *Quiet*, or to be *everlastingly* happy by  
what they can procure? Will they be able to  
protect you at the Hour of Death? or to  
plead your Cause at the Day of Judgment?  
No, no, vain Souls! they do but deceive you  
with a smiling Look, as you'll find at last by  
dear Experience. Their Joys and Delights,  
will in a Moment be pass'd away, and then  
will your short lived, imaginary Heaven, end  
in a real, everlasting Hell. So soon will you  
find true, what you have so often been told,  
that, there is another Life to succeed this,  
whether you will think it worth your while  
to spare Time from this to prepare for it, or  
not. It is my Duty, however, to be constant-  
ly reminding you, that all the Satisfaction  
you propose to yourselves from this World,  
are deceitful and vain. It is the Heaven a-  
bove, that must yield you any true and lasting  
Content; it is that alone that can fill your



SERM. Desires. Take then away your Flatteries,

V. false World, and leave us free for better  
 Thoughts. Thou, Lord, art the Author of  
 all we have, the only Object of all we hope :  
 And therefore, as thou hast prepared a *Hea-*  
*ven* for us, O may thy Grace prepare us for  
*it!* Turn thou, Dear Lord, thy Eyes to us,  
 and with thy Apostle *St Matthew*, turn and  
 keep our Eyes still fixed on thee. 'Tis thee,  
 O gracious and bountiful Saviour, 'tis thee we  
 chuse, and dedicate ourselves to obey thy Call.  
 Thou art our sole and absolute Lord, be thou  
 our Portion and Assistance for ever. Do thou,

*O Almighty God, who by thy Blessed Son,*  
*didst call Matthew from the Receipt of Custom,*  
*to be an Apostle and Evangelist; Grant us*  
*Grace to forsake all covetous Desires, and inor-*  
*dinate Love of Riches, and to follow the same*  
*thy Son Jesus Christ, who liveth and reigneth*  
*with thee, and the Holy Ghost, one God, World*  
*without End. Amen.*

SERMON

## S E R M O N VI.

The Fall of JUDAS, and Election of  
MATTHIAS.

---

ACTS i. 23, 24, 25, 26.

*And they appointed two, Joseph called Barsabas (who was surnamed Justus) and Matthias. And they prayed and said, Thou Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen. That he may take Part of the Ministry and Apostleship, from which Judas by Transgression fell, that he might go to his own Place. And they gave forth their Lots; and the Lot fell upon Matthias, and he was numbered with the eleven Apostles.*

**W**E this Day commemorate, my good Christian Brethren, one of the Heroes of our holy Religion, an eminent Apostle, Martyr, and Saint; but one that was called to the first of those Dignities,

SERM. nities, not immediately by our Lord himself,

VI. whilst he was conversant in the Flesh, but  
 substituted in the room of one of the original  
 Apostles, partly by the Election of the rest of  
 the College, and partly by the Influence and  
 Determination of the Spirit's guiding, direct-  
 ing, and closing the Apostles Choice. A  
 particular Account of the whole Transaction  
 has been read to you, in the Portion of Scrip-  
 ture appointed for the Epistle for the Day;  
 part of which, I have now read again for my  
 Text: In which you have heard, that after  
 St *Peter* had in a full Assembly notified the  
 Fall and Death of *Judas*, and the Necessity  
 there was, that his Vacancy should be supplied  
 by another chosen out of the Disciples to fill  
 his Room, the Church, in pursuance of what  
*Peter* had moved, *appointed two*, &c. as in  
 the Text to the end of ver. 25. And after  
*the Prayer they gave forth their Lots; and*  
*the Lot fell upon Matthias: And he was num-*  
*bered with the eleven Apostles.*

This is the Scripture, and this the Story,  
 which this Day's Service calls to our Thoughts:  
 And to give it a proper and due Consideration,  
 I propose to speak to it in the following Or-  
 der.

I. First,



I. First, I will take notice of the unhappy Man, by whose Apostacy and Death the Vacancy was made.

II. Secondly, I shall consider the Manner, and Method which the Apostles made use of to fill up his Place. And,

III. Thirdly, I shall give you what Account I can learn of the Saint, upon whom the Election fell.

And these Heads, with some practical Inferences as I go along, will be a proper Improvement of the present Solemnity.

I. First, I shall take notice of the unhappy Man, by whose Apostacy and Death the Vacancy was made. And in doing this, St *Peter* shall be my Guide; who opens the Way for the Election and Ordination of a *new* Apostle, by a Notification of the dreadful Fall, and Death of the old one. *Men and Brethren*, (saith he) *the Scripture must needs have been fulfilled, which the Holy Ghost by the Mouth of David, spake before concerning Judas, which was Guide to them that took Jesus: For he was numbered with us, and had obtained Part of the Ministry: Now this Man purchased a Field*

SERM. *with the Reward of Iniquity, and falling head-*

VI. *long, he burst asunder in the midst, and all his*  
 Bowels gushed out. And it was known unto all  
 the Dwellers in Jerusalem; insomuch as, that  
 Field is called in their proper Tongue, ACEL-  
 DAMA, that is to say, *The Field of Blood*, ver.  
 16—19. Now from hence we learn, that  
 the Apostle (whose Place the Saint of this  
 Day was chosen to supply) was the Apostle  
 Judas. But it appears by the Catalogue given  
 by St Luke, first in his Gospel, *Luke vi. 16.*  
 and then here in the *Acts*, that, there were  
 two of that Name among the Twelve, one of  
 which, our *English Translation* calls the *Bro-*  
*ther of James* \* (who is elsewhere called  
*Thaddeus*) *Matt. x. 3.* the other is distinguish-  
 ed by the Title of *Iscaiot*; *Mark iii. 19.*  
 The latter of the two is here spoken of, who  
 was thus distinguished (as it is probably  
 thought) from the Place of his Nativity: *Is-*  
*cariot* signifying in the *Hebrew Language*, a  
*Man of Kerioth*, which was anciently a City  
 in the Tribe of *Judah*. This Man our Lord  
 thought fit to call, to be one of his most inti-  
 mate Disciples, to advance him even to the  
 Honour of an *Apostle*, and to impower and

\* He should rather be called the *Son of James*. See  
 WHISTON'S Sermons and Essays, p. 194

commission

commission him, to preach and work Miracles equally with the rest. *He was numbered* SERM. VI.  
*(saith St Peter) with us (the Apostles) and*  
*had obtained Part of the Ministry.* And yet we find, from all the Accounts of him in the Gospel, that he was a Man of ill Principles, and wicked Designs, charged by St John with being a Thief, John xii. 6. and branded by our Blessed Lord himself with no better a Title, than that of Devil. *Have I not* (saith he) *chosen you twelve? and one of you is a Devil;* ch. vi. 70. A Devil indeed, as he afterwards proved, a Satan, a Tempter to the worst of Evils! He bartereth for his Lord, and betrays him to his Enemies! He heads the Party, conducts the Officers, and sees him delivered safe into their Hands! *He was Guide to them that took Jesus!*

Now this Disposition and Temper of Mind, the Holy Jesus (who needed not that any should testify of Man, because he himself knew what was in Man) John ii. 25. saw in him when first he chose him. *He knew from the Beginning, who they were that believed not, and who should betray him;* ch. vi. 64. And yet our Lord, passing by thousands, whom he knew to have honester and better Hearts, chuses this Judas, this Thief, this Devil, to be one of his



SERM. few and intimate Followers ; takes him into a

VI. Fellowship of his Doctrine and Powers, sends  
 him forth to preach the Doctrine, and Kingdom of *Christ*, which, for any thing we know, he performed with as much Earnestness, Zeal, and Success, as the best and holiest of all the Disciples.

Our Lord had probably, many secret and deep Designs unknown to us, that moved, and influenced him to make this Choice : But there is one *obvious* Instruction, which it affords to us all : *viz.* It shews, that there may be bad Servants in *Christ's* own Family ; and, that the Wickedness of an Officer does not vacate his Commission, nor render his Office useless and ineffectual. The Unworthiness of a Minister, hinders not the End proposed by his Ministration : The Efficacy of the Ordinance about which he is employed, not depending upon the Quality of the Person, but upon the Blessing which God has entailed upon the Institution. So that, the same Observance is certainly due to the Ministers of *Christ*, which is generally paid to the Ministers, or Ambassadors of earthly Princes. If the Deportment and Behaviour of an earthly Ambassador sink ever so much below his Character ; yet, that Behaviour by no means eva-

cuates

cuates the Power of his Commiffion, or nulls SERM.  
 what he does in his Master's Name. It is VI.  
 juft the fame with the Minifters of *Chrift*,  
 who are now the *Embaffadors* of God in  
*Chrift's ftead*, 2 Cor. v. 20. Such a Minifter,  
 at the laft Day, will certainly be accountable  
 for the Wickednefs of his Life, and without  
 doubt will undergo a feverer Punifhment, for  
 having been a Stumbling-Block, inftead of a  
 good and laudable Example, to the People to  
 whom his Master fent him. But the People  
 notwithstanding, muft anfwer for the Neglect  
 of his Miniftry and Preaching, which were  
 never the lefs to be attended to, becaufe he did  
 not lead a Life fuitable to them. For though  
 the Wickednefs of his Life may render him  
 one of the worft of Men; yet it by no means  
 proves that he is a falfe Teacher. For as the  
 Water is the fame and as full of Refreshment,  
 whether it be a leaden Pipe, or a golden one  
 that conveys it, and as a Jewel fuffers nothing  
 in it's Luftre and Worth, becaufe it is laid up  
 in a wooden Casket; fo neither are the Doc-  
 trines or Ordinances of *Chrift*, ever the lefs  
*the Power of God to Salvation*, to thofe that  
 believe and embrace them, becaufe fome Fail-  
 ings, or even Vices, may attend Perfons who  
 preach and adminifter them.

But

SERM. But I must now return to *Judas* himself,

VI. and according to the Method observed by St *Peter*, consider in the next Place, the particular Fact which led him to his Ruin, and the previous Disposition that led him to the Fact. *He was Guide to them that took Jesus*, and purchased a Field with the *Reward of his Iniquity*. The betraying of his Lord therefore, consummated his Iniquity, and his inordinate Covetousness, and love of Money hurried him to his Treachery. He, who was a Disciple of the Blessed *Jesus*; he who had daily heard him preach, and had daily been heard to preach *him* to others; he who had frequently seen his Master work Miracles, and had frequently himself worked Miracles in his Name. This Man (it seems) from the Love of Wealth, is at best a Thief, and e'er long a Traitor. And so exorbitantly is he bent upon his Avarice and Gain, that he is ready to act the greatest Wickedness for the vilest Sum. He seeks out for Chapmen, and barter for his Lord, and covenants to sell him *for thirty Pieces of Silver*; John xii. 4, 5. He that valued the Ointment that *Mary* bestowed upon the Feet of *Jesus* for three hundred Pence, now sells his Master, on whom it was spent, for but little more than a third Part of the Value,



Value, for a Sum not amounting to four SER. Pounds of our Money, the common Price VI. then for Bond-Men and Slaves.

What a sad and dreadful Instance is this, of the fatal Effects of a covetous Mind! And what a Lesson does it read to all Men in general, to stifle the first Emotions of it in their Hearts! Since if it be once indulged and suffered to have it's Swing, it will never stop, but break through every Thing, through all the Ties of Religion, Relation, and Gratitude, to satisfy it's Cravings. It will undertake and act the greatest Villanies, rather than be disappointed in it's imaginary Wants.

But let us pass on from *Judas's Sin*, to the exemplary *Punishment* which overtook the Sinner; who being wearied with Melancholy, and furious Reflections upon what he had done, threw back the Wages of his Iniquity, in the Court or Assembly of the *Jews*, and put an end to a guilty and wretched Life, by a very wicked and violent Death. *St Peter* tells us, that *falling headlong, he burst asunder in the midst, and all his Bowels gushed out*. *St Matthew* indeed says, that *he went and hanged himself*, Matt. xxvii. 5. But if the Words were translated, as they will bear, in both the Places; both the Accounts might be consistent

SERM. consistent and true. The Greek in St Mat-

VI. *threw* \* might be rendered, *he was suffocated,*  
 or *strangled*; and the Original in the *Acts* †, that he *fell flat upon his Face and burst asunder*, &c. So that putting both Places together, the Sense may be, that he was so affected with Sorrow, and Horror, and Despair, that in a Fit of Melancholy and Spleen, he fell down, on a sudden, upon his Face, and burst, and died. However, it is certain from both the Accounts, that the Divine Vengeance soon overtook him, and that he could not forbear to be his own Executioner ‡.

So that in either Case, the Instance affords us a memorable Warning to all treacherous and ungrateful, to all greedy, covetous Persons, not to let the World gain too great an Ascendant over them; but to *watch and pray that they enter not into Temptation*. For what Privilege can be a sufficient Guard, what Foundation can be firm enough to rely upon; when the Miracles, the Sermons, the Favours, and familiar Conversation of *Christ* could not secure one that was an Apostle, from so fatal an Apostasy?

\* ἀπὸνέξατο. † Πενὴς γρόβου, vide Papiam & Theophylac. apud Grabe Spicileg. Vol. II. p. 34, & 231, 232.  
 ‡ CAVE's Apostles, p. 208, 209.

But

But to deter us from the *Sin*, the *Punishment* also is recorded with it. Awakened with the Guilt and Horror of the Fact, his Conscience immediately roused and pursued him; and the Man was unable to bear up against the furious Revenges of his own Mind. For there is an active Principle in every Man's Breast, that seldom suffers daring Sinners to pass quietly to their Graves. All wilful and deliberate Sins, especially those of Treachery and Blood, are wont more sensibly to alarm the natural Notions of our Minds, and to raise in us the Fear of some Vengeance, that will immediately seize upon us. And how intolerable are those Scourges that lash us in this vital and tender Part? The Spirit of the Man sinks under him; and all his Supports deceive and fail him. For what Ease and Comfort can he enjoy, that carries a Vulture in his Bosom, always gnawing and preying upon his Heart? *Guilt* is naturally troublesome and uneasy: It disturbs the Peace and Serenity of the Mind, and fills the Soul with Storms and Thunder. *Who* (saith *Job*) *hath hardened himself against God, and prospered?* And indeed how should he, when God has fixed such a powerful, and invisible Executioner in his Bosom? Whoever therefore, rebels against  
the



SERM. the Laws of his Duty, and acts in opposition

VI. to the Dictates of his Conscience; from that

Instant takes his Leave of his Quiet and Repose, and exposes himself to the severe Resentments of a vexatious, self-tormenting Mind. And though he possibly may be able to drown, and stifle the Voice of it for a while; yet every little Affliction or Accident, will awaken it into Horror, and let in Terror like an armed Man upon it. A Torment infinitely beyond what the most cruel and ingenious Tyrant could contrive! For what can so effectually invade our Ease, as the Stings, and Remorse of our own Consciences? The Wrath of *Man* may be endured: But the Irruptions of *Conscience* are irresistible: We see in the Instance now before us, it reduces the Man to such Distresses as make him chuse Death rather than Life. It is such a *Hell upon Earth*, that a Man to get rid of it, will venture to throw himself into a *Hell below*.

But having dwelt long enough upon the unhappy Man, by whose Apostacy and Death this Vacancy in the College of the Apostles was made, it is Time I proceed to the,

II. Second Particular I promised to speak to, *viz.* the *Manner and Method*, which the Apostles

Apostles made use of to fill up his Place. But SERM.  
 here in the first Place, it may not be amiss to VI.  
 enquire, why the Number of the Apostles  
 must be *twelve precisely*, and why *eleven*  
 might not as well suffice. For that the eleven  
 which remained in their Integrity were not  
 sufficient, evidently appears from St *Peter's*  
*Discourse*, which declares it necessary that one  
 should be ordained in *Judas's Room*. *For it*  
*is written* (saith he) *in the Book of Psalms,*  
*Let his Habitation be desolate, and let no Man*  
*dwell therein; and, his Bishoprick let another*  
*take. Wherefore of these Men which have*  
*compained with us, all the Time that the Lord*  
*Jesus went in and out among us. Beginning*  
*from the Baptism of John, unto that same Day*  
*that he was taken up from us, must one be or-*  
*daind to be a Witness with us of his Resur-*  
*rection; ver. 20—22.* Now from this Rea-  
 soning of St *Peter* it appears, that even the  
 Prophecies of the Old Testament, foretold,  
 that our Saviour should at first chuse, and af-  
 terwards continue for some Time, the precise  
 Number of *twelve* Apostles. And for this it  
 is possible, there may be more Reasons than  
 we know: But it is obvious to any one,  
 that is at all acquainted with the Old Testa-  
 ment, that by this Institution, both the *Jew-*  
*ish*

SERM. *ish* and *Christian* Church, exactly correspond-  
 VI. ed the one to the other. For as both *Moses*,  
 and *Joshua* (who were each of them, in their  
 Turns, a Type of *Christ*) had *twelve* Men  
 under them who were called *Princes of Israel*,  
 or *Heads of the Tribe of their Fathers* \*, re-  
 presenting the twelve Patriarchs from whom  
 the Tribes were descended; *Numb. i. 44*; and  
*vii. 2. Ch. xiv. Josh. iii, and Ch. iv.* And  
 as these were particularly distinguished from  
 the People, by special Acts of Authority, and  
 by Divine Designation; so had our Blessed  
 Lord and Saviour (our great Deliverer from  
 spiritual Bondage, and the Leader of his Peo-  
 ple into the true Land of Promise) his *twelve*  
*Apostles*, as the Patriarchs and Princes of the  
 new People of God, to gather, to govern  
 them, and to act in their Behalf, as *Christ*  
 who was the Head of them all should appoint  
 them. Accordingly we find, that the Agree-  
 ment between the *Jewish* and *Christian* Poli-  
 ty, is often insinuated by our Saviour himself  
 to the Honour of his Apostles; especially  
 when he mentions *the twelve Thrones on which*  
*they shall sit in the Regeneration, judging the*  
*twelve Tribes of Israel*, *Matt. xix. 28. Luke*  
*xxii. 30.* And when again he represents the

\* STANHOPE, Vol. iv. p. 169.



Church by a *Woman with a Crown of twelve Stars*; Rev. xii. 1. And when, lastly, the Heavenly *Jerusalem* is described with a *Wall great and high, with twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of Israel. And the Wall of the City having twelve Foundations, and in them the Names of the twelve Apostles of the Lamb*; ch. ii. 1—12—14. These and some other like Allusions there are, which manifestly shew, that there was a Resemblance intended (at least for some Time) between the Governors of the *Jewish* and *Christian* Church. And consequently it was necessary, that this Number should be again made up compleat, when *Judas* had lessened it by his Apostacy and Fall.

Before I leave this Particular, it may not be amiss to take notice also of the *End, or Business*, to which the Apostles are here said to be ordained. *Of these Men* (saith St Peter) *must one be ordained to be a WITNESS WITH US OF HIS RESURRECTION.* His *Resurrection* in this Place is only mentioned, because this indeed is the Foundation and Support of the whole *Christian* Religion. The *Death* of *Jesus* is what the *Jews* ever did, and ever will,

S E R M. as long as they are *Jews*, admit and boast of:

VI. Nor do even the *Gentiles* dispute or deny it.

But his *Resurrection from the Dead* in so miraculous a Manner, if once established, must necessarily beat down all before it, and consequently confirm, and support the Truth of whatever he had said or delivered before. This therefore, the Apostles laboured chiefly to prove. And therefore, the Necessity of a proper Choice to supply the Place of *Judas*, is laid upon having a Person duly, and sufficiently qualified to join his Testimony with the other eleven, concerning the Truth of our Lord's Resurrection. Not but that, the Acts and Doctrines of our Saviour, during the whole Course of his publick Ministry, are all comprehended, and all implied under the Head of his Resurrection. Why else should *St Peter* insist, that the Person made choice of to the Office of an Apostle, must be *one of those, who had accompanied with them all the Time that the Lord Jesus went in and out among them, beginning from the Baptism of John, unto the same Day that he was taken up from them.* This plainly intimated, that the Person chosen, was to bear his Testimony to the Life, and Preaching, and Death of *Jesus*, as well as to his Resurrection. And it shews too

too by the way, that the Preaching, or bearing Witness of *Jesus*, and his Resurrection, is not only a *Work*, but a *Divine Office*; and that besides *Experience* and *Ability*, a particular *Ordination* is also necessary, before it is lawful for any one to undertake it. For we see in the Passage of which we are now discoursing, that though there were Numbers of sufficient *Knowledge* and *Ability*, to supply *Judas's Place*, (*viz. all that accompanied with the Apostles during the Time that the Lord went in and out and amongst them*) yet, not one of them was suffered to do it, till appointed by a solemn and divine Election; which is the principal Point of my second Head, *viz. The Manner and Method* which the Apostles made use of to fill up his Place.

Now it appears from the Text, that the first Step which the Apostles took, was, together with the whole Church which was then assembled, to pitch upon two whom they judged the fittest of the whole Number of Believers for so high an Office. *They appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.* But now, neither the Apostles separately, nor the Church jointly, knowing which of these two to prefer (for the Holy Ghost was not as yet descended



S E R M. on them, and therefore, they had not as yet

VI. the Power of chusing by Inspiration,) they

therefore, referred the singular Decision, or Determination to God. And that they might

truly prevail with him to assist them, they

first solemnly address themselves to Heaven,

that the all-knowing God, who governed the

World, and perfectly understood the Tem-

pers and Dispositions of all Men, would im-

mediately guide and direct their Choice, and

shew, which of the two he would have taken

to that Part of the Apostolick Charge, from

whence Judas was so lately fallen. *They pray-*

*ed and said, Thou, Lord, who knowest the*

*Hearts of all Men, shew whether of these two*

*thou hast chosen, that he may take Part of the*

*Ministry, and Apostleship, from whence Judas*

*by Transgression fell, that he might go to his*

*own Place.* And when they had thus prayed,

*they gave forth their Lots.* A Way frequently

used both by Jews and Gentiles, for the

Determination of doubtful and difficult Cases;

and especially for chusing of Persons to great

and important Offices: A Way in which God

was always thought to be so immediately cal-

led in, that the Person chosen after this Man-

ner, was esteemed to be chosen by God's

especial Designation and Appointment. Inso-

much

much, that *Solomon* has left it among his general Rules, *That the Lot is cast into the Lap,* SERM. VI.  
*but the whole disposing thereof is of the Lord,*  
 Prov. xvi. 33.

I shall now proceed to the Third Head of my Discourse, under which I am to give you what Account we can learn of the Saint of this Day, upon whom the Divine Election fell. *They gave forth their Lots, and the Lot fell upon Matthias, and he was numbered with the eleven Apostles,* i. e. the Lots being put into a Vessel to receive them, the Name of *Matthias* was first drawn out, and so the Apostolate devolved upon him. But now what *St Matthias* was before, or whither he went afterwards, the Scriptures are silent; no Notice being taken of him in any other Place of the New Testament, than in that appointed to be read instead of the Epistle for the Day. For he not being an Apostle of the first Election, immediately called and chosen by our Saviour, we are not to expect any particular Remarks of him in any of the Gospels. We know nothing of his Pedigree, any further than that he was a *Jew*: And that we infer, because our Saviour being only sent to the lost Sheep of the House of *Israel*, he admitted

SERM. none but *Israelites* to be his Disciples. But

VI. *Matthias* must have been pretty early among these; since otherwise he could not have been sufficiently qualified for the Office he was chose to. For *St Peter* plainly intimates in his Speech to the Apostles before the Choice, that none were capable of being elected into *Judas's* Place, but those who had attended the Ministry of *Christ* from the Baptism of *John*. It is very probable therefore, that our Apostle was one of our Saviour's seventy Disciples, and consequently, of an Order fit to succeed to the Office of an Apostle, in any Vacancy that should happen amongst them, if their Number was for a Time unalterable, as it appears to have been. After *Christ's* Death, it is plain from the Qualification that was expressly required in him, he must have been a Witness of his Resurrection, *i. e.* He must have been an Eye-Witness, that *Jesus* was alive again, and raised from the Dead. And being thus in all Respects qualified to be an Apostle, if there was occasion for him; he was taken into their Number, within a few Days after, and some few Days before the remarkable Day of Pentecost.

After the Holy Ghost was poured upon the Apostles, to fit them for that great and difficult



cult Employment upon which they were sent; SERM.  
 St *Matthias* among the rest betook himself to VI.  
 his peculiar Province and Charge. The first  
 Fruits of his Ministry, he spent in *Judea*,  
 which we now call *Palestine*, or the *Holy*  
*Land*; where having reaped a considerable  
 Harvest, he at last retired into distant Coun-  
 tries. The particular Places where he preach-  
 ed the Gospel are differently reported; and  
 the Manner of his Death is also variously told.  
 But all that pretend to give any Account of  
 him, agree in this, that the last Place he came  
 to, was very barbarous, and his Usage accord-  
 ingly. For meeting with a People of an in-  
 tractable Temper, he was treated with Rude-  
 ness and Inhumanity; and after all his La-  
 bours and Sufferings, and a numerous Conver-  
 sion of Men to Christianity, he obtained from  
 them at last a Crown of Martyrdom.

His Memory has been celebrated by the  
 universal Church from antient Times; though  
 not every where on the same Day. The  
*Eastern* or *Greek* Church commemorates him  
 yearly on the *ninth of August*; whilst we in  
 the *West*, allot the *twenty-fourth of February*  
 to his Remembrance. But which of these  
 Days, or whether either of them, was the very  
 Day on which he suffered, we have not Light

SERM. enough from History to affirm for certain.

VI. The Accounts of him being various, and nothing but what we have of him in my Text, being to be entirely depended on. Some have published a *Gospel*, and a Book of *Traditions*, as written by him: But by Men of Learning they are all rejected as supposititious, excepting one Saying, which *Clemens of Alexandria* says, was ascribed to him; a Saying, which, let it be whose it will, will be of use to every *Christian* that observes it. viz. "That we  
" should continually subdue the Flesh, never  
" indulge it in any immoderate Gratification,  
" but endeavour always to enlarge our Souls  
" with Faith and Knowledge \*."

I have not Time to expatiate upon this, nor to make such Observations upon the little we find of him, as might be very proper and suitable to the Occasion. But I can't conclude without hinting to you one Thought, which I hope you will carry home in your Minds, and improve it yourselves, by making it the Subject of your own Meditations. Upon the Fall of *Judas* you see it was necessary, that another Saint and Apostle should be chosen to supply the Defect which would otherwise have happened to the Church of God. And

\* See GRABE Spicileg. Vol. ii p. 118.

be you assured, that it is not only from the SERM.  
*publick Ministers* of the Church, but from her VI.  
*private Members* also, that the Church suffers  
 Loss, when any of them fall from their Vir-  
 tue or Faith. And yet don't you see People  
 every Day falling and apostatizing from their  
 Holy Religion, into gross Wickedness and  
 Sin? And some who by premeditated and  
 daring Insults, fly in the very Face of the  
 Holy *Jesus*, bid Defiance to his Omniscience,  
 and (he himself being out of their Reach) *hail*  
 his *Gospel* with a *Judas* Kiss, and so betray  
 him. Such Men we can hardly hope to see  
 ever return into *the Communion of Saints*: A  
 holy Penman has pronounced, that *it is im-*  
*possible to renew them again to Repentance*:  
 They may not perhaps fall into the same Fate  
 with *Judas* in this World: But they must  
 live, surely, in continual Dread of being con-  
 signed to the same Place in the next. Let  
 them therefore, that have the Reverence of  
 God fixed on their Souls, endeavour to be-  
 come so many *Matthias's*. Be you therefore,  
 the *Matthias's* to fill up their Room: Let  
 such perfect and compleat the Church of  
 God: Since before the Church can be truly  
 compleated, there is a certain Number of Elect  
 that must come in, and till that Number be  
 accomplished,



SERMON. accomplished, the Kingdom of Glory cannot

VI. begin. Let us then not suffer it to be kept  
back and delayed, for want of Subjects enow  
to enjoy it; but by each of us fitting one to  
bear a Part in it, let us all contribute to hasten  
it's coming. In the mean while, do thou,

*O Gracious and Almighty God, who into the  
Place of the Traitor Judas, didst chuse thy  
faithful Servant Matthias to be of the Number  
of the twelve Apostles; grant that thy Church  
being always preserved from false Apostles,  
may be ordered and guided by faithful and  
true Pastors, through Jesus Christ our Lord.  
Amen.*



SERMON

## SERMON VII.

The *Existence* of Angels.

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HEBREWS i. 14.

*Are they not all ministring Spirits, sent forth to minister for them, that shall be Heirs of Salvation?*

IT is the Misfortune of some noble Topics in Divinity, to be either superstitiously perverted and abused, or else entirely forgotten and lost, according as the Humours or Fancies of Men incline to the one or the other Extreme. This is particularly remarkable in the Doctrine of *Angels*. Some had, even in the Apostles Time, suffered their Curiosity to carry them so high, as to *beguile them* into a religious Worship of those Beings; which St Paul therefore condemns, as *intruding into things which they had not seen, through a vain puffing up*  
of

SERM. of your fleshy Minds, Col. ii. 18. But notwithstanding this just and severe Reprehension, we meet with an Author in the Fourth Century, assuming the Name of a Convert and Disciple of this very Apostle, (that of *Dionysius the Areopagite*, I mean, whose Name is recorded in the New Testament, *Acts* xvii. 34.) and under this Title, speaking so assuredly, and so very circumstantially of those blessed Spirits, as if he *himself* had dwelt amongst them, and taken an exact and accurate List of their several Orders and Individuals: And in After-times, some, not content with *his* Speculations, have ventured further to enter upon Questions much more curious and inquisitive still, concerning Things which it is impossible they should have any Knowledge of, or any at least that would be of use to Mankind. This has led others into a contrary Extreme, who fearful of being too presumptuous and bold, will scarce give themselves leave to think of those glorious Beings at all, lest they should aim at Things too high for their Reach, and so incur the Censure of a vain Curiosity. Cautious of offending by either of these Means, our excellent Church (which desires to instruct her Members



bers in the Truth, and nothing more) nei-  
ther crouds her Offices with uselefs and un-  
certain Legendary Tales concerning these Spi-  
rits, nor yet neglects to propose to our  
Thoughts, those Truths which God has been  
pleased to reveal of them in Holy Scripture.  
An antient Festival therefore originally set  
apart for the expressing our Devotion and  
Thankfulness to God, for the Benefits we  
receive by their Ministry and Help, we still  
continue to celebrate and observe: And be-  
cause *Michael* is recorded in Holy Writ, as  
an Angel of eminent Dignity and Power, and  
as presiding and watching over the Church of  
God, with a singular Vigilance, Affection, and  
Care. See *Dan. x.* and *xii.* *Jude 9.* *Rev.*  
*xvii. 7.* Therefore his Name (though super-  
stitiously \* fixed to it at first) is still retained,  
and the principal Scriptures, relating to the  
good Offices of him, and the rest of the  
heavenly Host, are chosen and read.

The Place from whence I have taken my  
Text, is indeed only part of those Scriptures;  
there being too many Passages relating to that  
Subject, for all to be taken in. But the Verse I  
have made choice of, contains a general Sum-  
mary of the whole, and will lead me to dis-

\* Vide, Ado, Baronii, & Hospiniani Martyrolog. in Sept.  
39.

SERM. course of as many Particulars as a modest  
 VII. bounded Curiosity will desire. It is true  
 indeed, that what the Holy Penman says in  
 this Place concerning Angels, is brought in  
 accidentally: His direct Design being to set  
 forth the transcendent Eminency of our Lord;  
 To beget in the *Hebrews* a more awful and  
 reverend Regard to the Gospel, he labours  
 to convince them of the great Excellency,  
 Dignity, and Power of him that introduced  
 it. This he attempts by comparing him, not  
 with *Moses* and the *Prophets*, but with the  
 blessed *Angels*, the highest and most excel-  
 lent of all the Creatures of God; and to  
 prove the Superiority of Christ over these,  
 he shows, that tho' Angels, in Virtue of their  
 Creation, are sometimes called the *Sons of God*;  
*Job* i. 6. ii. 1. xxxviii. 7. yet none of them  
 all was ever called, in Right of his Nature,  
 his *begotten Son*; *Heb.* i. 5. That this begot-  
 ten Son, when introduced into the World, is  
 declared to be the Object of the Angels  
 Adoration, *ver.* 6. and that the Power of  
*Creation*, the *Sovereignty*, and even the *Throne*  
*of God*, are ascribed to him, *ver.* 7, &c. whilst  
 the highest Honour the *Angels* can aspire  
 to, is only that of *ministring to him*. *Are*  
*they not all ministring Spirits, sent forth to*  
*minister*

*The Existence of Augels.*

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*minister for them, who shall be Heirs of Sal-* SERM.  
VI.  
*vation.*

The Words are expressed by way of Interrogation, the more vehemently to affirm (according to the known way of reasoning) that undoubtedly they are so. So that by Way of a Position they must be read thus: *They (i. e. the holy Angels of God) are all of them entirely ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation.* But now, though the Text be designed to shew how much inferior the Angels are in the Nature and Office when compared with our Lord; yet their Nature and Office are expressed to the Height to shew the Dignity of our Lord the clearer. The Words therefore are as full, and as complete as we could desire for a general Text, and evidently point out to me these four Heads following, for the Subject of my Discourse, viz.

I. First, The Reality of the *Existence* of Angels.

II. Secondly, The *Nature* of them, what it is, *They are all Spirits.*

III. Thirdly, Their *Office* or *Employment* in general, *They are all ministring Spirits.*

IV. Fourthly,



SERM. IV. Fourthly, Their *special Office*, and  
 VII. Employments with relation to good Men,  
 ~~~~~ They are all *ministring Spirits*, sent forth to  
minister for them that shall be Heirs of Sal-
vation, And,

I. First, As to the Reality of the *Exi-*
stence of Angels, one would think I should
 have no occasion in a Christian Congregation,
 to say any thing to prove that there are
 really such Creatures as Angels in being. But
 we know that you were *Sadducees* among
 the Jews, who said that there were neither
Angel nor Spirit; Acts xxiii. 8. Though
 the five Books of *Moses*, which they them-
 selves acknowledged, gave such Manifestation
 and such abundant Proofs of their Existence,
 that nothing but Obstinacy could resist their
 Evidence: And therefore tho' the Proof of ei-
 ther of my other three following Heads, which
 relate to the *Nature* and *Office* of Angels,
 must necessarily include, that there are such
 Creatures in being; yet for fear there should
 be any Sadducees amongst us, who suppose
 every Thing a Fiction, which we cant prove
 from Reason; I shall endeavour to prepare
 you to admit the Evidence of *Revelation*,
 by shewing that you may do so without
 giving

giving up your *Understandings*. And to do SERM.
this, I need not undervalue the Dignity and VII.
Preheminence you hold above all Creatures
we know. We will allow you, if you please,
to be the Principal and Glory of all visible
Beings in this lower World, provided you will
believe, and for that very Reason, that there
must be a World above you filled with su-
perior and more exalted Beings, though
imperceptible by our bodily Senses: For to
make use of the Thoughts of a very beau-
tiful and judicious Author, (well received and
deservedly of all, and better perhaps by some,
than one whose immediate Business it is
to discourse of such Points, though I shan't
confine myself precisely either to the Me-
thod or Words of my Author, but borrow-
ing his Thoughts only, shall make use of them
in such Manner as best falls in with my own
Design), "The Sceptick may look down
"upon the Creatures below him, and per-
"ceive innumerable Species of Beings, af-
"cending by easy Steps and Degrees, and in
"such a continual Series of Things, that in
"each Remove the one differs very little
"from the other. He may observe the
"Vegetable and Animal Kingdoms so nearly
"joined, that if he will take the highest

SERM. " of the one and the lowest of the other,
 VII. " he will scarce perceive any considerable

~ " Difference between them. For in some
 " Vegetables he will see something that carries a Kind of Analogy to Sense: They
 " contract the Leaves against the Cold, and
 " open them to the Sun's cheering Beams.
 " And some of them seem to have a sensitive Touch, as that which is called the
 " *Sensitive Plant*; which seems to be an Advance of the vegetable Nature to a Kind of
 " Contiguity of the lowest Degree of those
 " Animals, that are reckoned up in the Ranks
 " of Sensibles. For some Creatures again he
 " will find to have Life, and yet hardly
 " distinguishable above dead Matter. Such
 " as are those *Shell-Fish* which are formed
 " in the Fashion of a Cone, and grow fixed
 " to the Surface of several Rocks, and immediately die upon their being severed
 " from the Place where they grow. There
 " are other Creatures again, which are only
 " one Remove from these; and that have
 " no other Sense, but that of *Feeling* and
 " *Taste*: Others have still an additional one
 " of *Hearing*, others of *Smell*, and others
 " of *Sight*. It is wonderful to observe, by
 " what a gradual Progress the World of
 " Life

“ Life advances through a prodigious VARIETY of Species, before a Creature is formed complete in all it's Senses. And even among these, there is such a different Degree of Perfection in the Sense, which one Animal enjoys beyond what appears in another; that though the Sense in different Animals be distinguished by the same common Denomination, it yet seems almost of a different Nature. If after this we look into the several inward Perfections of Cunning and Sagacity, or what we generally call *Instinct*, we find them rising after the same Manner, imperceptibly one above another, and receiving additional Improvements, according to the Species in which they are implanted. Insomuch that there are some Brutes that seem to have as much Sense, and Reason, and Knowledge, as some that are called Men. This Progress in Nature is so very gradual, that the most perfect of an inferior Species, comes very near to the most imperfect of that which is immediately above it: And the little Transitions and Deviations from one Species to another, are almost insensible.

“ If then the Scale of Beings rises by such a regular Progress so high as Man; we

M 2

“ may,

SERM. " may, by a Parity of Reason, suppose that

VII. " it still proceeds gradually through Beings

— " of a superior Nature to him ; since there

" is an infinitely greater Space and Room,

" for different Degrees of Perfection between

" the Supreme Being and Man, than be-

" tween Man and the most despicable In-

" sect.—Not that it is possible, that the

" Space between Man and his Maker, should

" ever be filled up ; since there will still

" be an infinite Gap or Distance, between

" the highest created Being, and the Power

" which produced him. Besides, it is re-

" markable, that in all the Species of Crea-

" tures we know, there are some that par-

" take of different Natures, and unite, as it

" were, two different Kinds together. The

" several Elements, the Air, the Water, and

" the Earth, (though they are each of them

" stored with Inhabitants, proper and peculiar

" to itself) have yet, it is observable, some

" that form an Alliance amongst them, by a

" Capacity of living either in the one or ano-

" ther. There are Fish that can fly and visit

" the Air ; and there are Birds, of many

" Kinds, that can swim and dive. There are

" Bats and other Animals, of so near a Kind

" both to Birds and Beasts, that they are in

" the

“ the Middle between both : And there are SERM.
“ Seals and Porpoises, Sea-Calves and Sea- VII.
“ Hogs, and many others of such an amphi-
“ bious Kind, as to be partly Beasts and part-
“ ly Fish, and able to live either in the Sea
“ or upon Land. Now Man being also
“ a compound Creature, evidently made up
“ of two different Natures, the *Animal* and
“ *Intellectual*; one of which (the *Animal*) he
“ may observe to exist with the Intellectual, in
“ all the sensible Creatures below him : Why
“ should not the *Intellectual* also exist apart
“ without the Animal, in certain Beings above
“ him; and he himself, fill up the middle
“ Space between both Natures, being, as it
“ were, the Link in the Chain of Beings, that
“ unite the visible and invisible World toge-
“ ther? Insomuch that he who in one Re-
“ spect may say to Corruption, *Thou art my*
“ *Father, and to the Worm, Thou art my*
“ *Mother and my Sister*, Job xvii. 14. may
“ in another Respect be associated with An-
“ gels and Archangels, may look upon a
“ Being of infinite Perfection as his Father,
“ and the highest Order of Spirit as his
“ Brethren *.”

* ADDISON in the *Spectator*, No. 519. See also Bishop
BULL's Sermon, Vol. II. p. 440—443.

SERM. To this let me add, that the Earth, where

VII. Man is appointed to live, is the lowest and
grossest Part of the Creation : This the Sceptick himself, I believe, will allow ; and must own, that there are far more noble and spacious Regions above us, which yet must be void of intelligent Beings, if there are no Creatures superior to Man : But surely, if this World which we ourselves inhabit, be so amazingly stocked with Infinity of Animals ; if every Part of it be peopled, and every green Leaf swarm with inhabitants ; if no part of Matter we are acquainted with here ; lie waste and useless, but is plentifully stocked with numberless Creatures ; how preposterous must it be to conceive, that those vast Bodies, which are at such a Distance from us, should be desert and unpeopled ; that they should remain unfurnished with Beings suited and adapted to their respective Situations ? What a strange Vacuum must we imagine in Nature, if, in their best and most elegant Parts of the Creation, there should be no Beings of Understanding to admire the Beauties and Wonders of the Place, and to laud and magnify the Wisdom of the Creator ? It is true indeed, God himself does not receive any additional Happiness from his Creatures Praises ;
His

His Felicity arising wholly and altogether SERM.
from himself. But then, neither are we to VII.

suppose that he created either the Heavens
or the Earth, for his own Benefit or Use;
but purely for the Sake of some intelligent
Beings, which he has made to inhabit them.

“ It is not therefore to be imagined, that
“ the universal King and Sovereign of the
“ World, has no Servants to wait on him
“ in his Presence-Chamber, and to adore his
“ Power, and Wisdom, and Goodness above;
“ when we see so many paying their Devo-
“ tions to him, at so great a Distance here
“ below. Natural Reason therefore directs
“ and leads us to acknowledge, that there are
“ certain intelligent Creatures in the upper
“ World, who, as they are more remote
“ from the Dregs of Matter, wherein we
“ are immersed, so are they of a more pure,
“ refined, and excellent Substance; and as
“ far exceeding us in their Way of under-
“ standing and glorifying God, as they are
“ of nearer Admission to the Place, where
“ his Glory is more especially manifested *.”

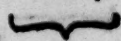
And it was probably the Force of human
Reason, that led the antient Heathen Philo-
sophers to confess the Existence of many

* See Bishop BULL's Sermons. Vol. II. p. 446, 447

SERM. superior created Beings, though they generally called them by other Names, such as
 VII. *Genii, Dæmons,* and the like.

If then our *rational* Faculties vote so strongly for *superior* Beings ; I should think no one would argue from *Reason* against the Being of *Angels* : And if not ; then nothing hinders, but that we are fairly at Liberty to hear the Evidence of Revelation. And hence we have so many, and such evident Proofs, that there *are* such Creatures ; that their whole Testimony, united together, comes little short of Demonstration. It is true indeed, some have been so fanciful (as what will not the Extravagancies of some Men imagine) as to suppose, with the *Jewish Sadducees* of old, that the Angels in Scripture, were only *Impressions*, or *Phantasms*, represented to the Brains of those who are said to have seen, and to have held Conversation with them ; or at most, that they were but Appearances and Shews created of God, for some Service or End, which ceased and vanished into nothing again, as soon as the Service they appeared for was over. But whoever once looks into the Accounts of them in Scripture, will find many such Powers and Acts ascribed to them, as can't properly

properly be said to be done, but by Persons SERM.
or real substantial Agents actually existing. VII.]

They are represented as knowing some Things,  and as being ignorant of others : They are represented as serving God, and as executing his Commands : They are said to speak, to ask Questions, to answer, to teach, to instruct, to comfort, to come and go, to help, to protect, to deliver, and the like. And therefore if they were not living, intelligent, active Creatures, having a real and permanent Existence, separately and distinctly from the Minds of Men ; how could such Things, with any Propriety of Speech be said of them?

—Again we are told in Scripture, that Angels originally dwelt altogether ; but that some of them fell and *left their Habitation*, Jude 6, and for their Punishment were condemned to *Chains of Darknes*, in which they are reserved to be tried and judged with wicked Men at the last Day. Now if Angels and Devils be only Phantasms and empty Apparitions, and if there never were any such Creatures, having a real and permanent Being, and capable of sinning, and of being punished for ever ; will not Men be apt to think, *That Fire* a meer Fancy which is said to be *prepared for them* ; and to conclude, that for

Men

SERM. Men to be condemned to their Punishment,
 VII. is really to be condemned to no Punishment
 at all.

And not only *Hell*, but also *Heaven* must prove a Fancy upon this Supposition: For our Happiness in the next World is asserted, by our Blessed Lord himself to consist in being *like to the Angels of God in Heaven*: Matt. xxii. 30. And therefore again, if Angels live not a real, and true, and proper Life; there is an End of our Hopes as well as our Fears, since Heaven as well as Hell is all but a Dream. Accordingly we find that the *Saducees*, who *said there was neither Angel nor Spirit*, were forced to deny the *Resurrection* too; *Acts* xxiii. 8. And indeed, how could there, in the Nature of Things, be any Resurrection, if there be no such Thing as a separate Spirit? For the Resurrection being properly the uniting again of the Body and it's Spirit; how can they possibly own a Resurrection, who deny that any Spirit can separately exist?

These and many other such dangerous Consequences, even in the fundamental Articles of our Faith, would follow from the Denial of the Existence of those Beings which are the Subject of my Discourse. But God
 be

be thanked, we want not Authorities in A-SERM.
bundance to prove it *. Though this very VII.
Chapter from whence I have taken my Text, 
is alone sufficient (without referring to any
other Places) to establish and support it. For
from what has been said in the opening of
my Text, it plainly appears, that this holy
Penman supposed the Angels to have as *real*
a Being, though not so high a one, as *Christ*
himself. But (as I have already observed)
every Authority I shall have occasion to cite,
in relation to the *Nature* and *Office* of Angels,
will at the same Time confirm their *Existence*
or *Being*: I shall therefore no longer insist
directly on the Proof of this.

But taking leave of the Doctrine of my
first Head, and reserving the others for some
following Discourses, I shall now point at the
Uses that may be made of what has already
been said.

And first, let this Establishment of the *bare*
Existence of Angels awaken our Attention, to
more glorious Worlds than this we inhabit,
and happier People than those we know. For
you have heard, that not only the heavenly
Orbs are filled, as we may very piously be-
lieve, with Beings proper to each Situation;

* A short Proof of Existence, from Col. i. 16.

but

SERM. but our own Earth has, besides the Creatures

VII. we see and converse with, innumerable Hosts
 of a spiritual Kind, though undiscernable to human Eyes. For these dim Casements we look through here, intercept alas (as we find by Experience, now Glasses are invented) ten thousand Times more Objects from our Sight, than they are capable, without Help, of letting in. And ten thousand Times more we may justly suppose, are, and will be for ever, hid from us, notwithstanding whatever Improvements may be made. And if we know that *material* Creatures, Creatures with Bodies, consisting of Members and Organs like our own, escape our Sight; shall we doubt of the Presence of Beings *immaterial*, only because they are not exposed to our View? If the Existence of nothing must be believed, but what is perceptible to some or other of our Bodily Senses; a Man born blind must deny that there are any such Things as Colours, and a Man born deaf disbelieve Sounds. But let *Christians*, whose Character it is, to *walk by Faith and not by Sight*, 2 Cor. v. 7. remember that *Faith is to them the Evidence of Things not seen*, Heb. xi. 1. And therefore, as one of their own Poets hath said, and one,
 who,

who, if any Poet ever did, deserves the Title, SERM.
of *Divine*. VII.

— Think not, though Men were none,
The Heavens would want Spectators, God
want Praise.

Millions of spiritual Creatures walk the Earth,
Unseen, both when we wake, and when we
sleep.

All these, with ceaseless Praise, his Works
behold,

Both Day and Night —.

Milton, B. iv. lin. 675, &c.

Beings therefore, which the Scriptures assure us, almost in every Page (as we shall see hereafter) to be constantly and immediately present with us all; let us get acquainted with, at least in our Minds, and always remember what Neighbours, or rather Inmates, we have. The Respect and Gratitude we ought to bear them, on Account of the many good Offices for which we are beholden to them, I shall have occasion to observe to you, when their Office and Ministry come to be particularly considered by us: But at present, from the single and bare Consideration of so many intelligent, and discerning Beings that are always about us, it behoves us to reflect, in all Places, and at all Times, even in our
Privacies

SERM. Privacies and Retirements, with whom we
 VII. are. We have the Eyes of many Witnesses
 continually upon us: Witnesses whose Sight
 no Curtains can intercept, whose Presence no
 Doors, nor Walls, nor Bars, can exclude.
 Whenever therefore, you are acting any Wic-
 kedness, think not yourselves safe, and secure
 if alone; for you are never alone; nor never
 know how many Eyes are watching your
 Deeds. *I charge thee*, saith St Paul to his
 Son *Timothy* in the Faith, *I charge thee before*
God, and the Lord Jesus Christ, and the elect
Angels, that thou observe these Things, &c.
 1 Tim. v. 21. plainly intimating, that the
 Holy Angels take Notice of our Behaviour,
 and are appointed of God to be Witnesses of
 our Faithfulness, and Diligence, and Conduct,
 through the whole Course of our Lives.

Our chief and most awful Regard, should
 always be had to the all-seeing Eye of the
 omniscient, and omnipresent God: And this,
 if we have an habitual Mindfulness of it, will
 always be sufficient to quicken our Virtue,
 and to check our hottest Inclination to Vice.
 But alas! we see and know by Experience,
 that Men stand more in Awe, of the Eye of
 a Child, than they do of the Sovereign Judge
 of the World. And therefore, perhaps it
 may

may affect some People more (though I by SERM.
no Means urge it as an equal Restraint) to tell VII.
them again, that when they are acting any
Fraud or Lewdness, or other Vice, free as
they imagine from any that can see them,
they have numerous Angelick Eyes upon
them, which, were they but apprehensive of
it, would abash them more, than the Presence
of all whom they stand in awe of on Earth.

But Secondly, and to conclude : Since we
have now seen that it is equally possible for
Spirits to exist and live without Bodies, as
well as in them ; let us no longer be in
Fear for ourselves, as to what will become of
our Souls when we die. For if Souls are
Spirits, (as most certainly they are) the Dis-
solution of the Body, which the Soul now
inhabits, will not resolve the Soul itself into
a State of nothing ; but rather, by releasing
it from it's Prison or Cage, transmit it to a
more active and intelligent Life. Take care
therefore only to behave yourself well, whilst
you are passing through this World below ;
and never fear, but when you leave it, you
will find not only a better and more glorious
World to receive you, but also an innumera-
ble

SERM. ble Company of Angels, pure and subtle
 VII. Beings, like Souls themselves, to welcome
 you to it, and the Spirits of many other just
 Men, made perfect before you, already there.

*To which happy Place, that we may at
 last arrive, God of his Mercy grant,
 thro' Jesus Christ our Lord. Amen.*



SERMON

SERMON VIII.

The Nature, &c. of Angels.

HEBREWS i. 7.

*And of the Angels he saith, Who maketh his
Angels Spirits, and his Ministers a Flame
of Fire.*

THE direct Design of the holy Pen-
man in this Epistle, I have already
told you, is to set forth the trans-
cendant Eminency of our Lord. To beget
in the *Hebrews* a more awful, and reverend
Regard to the Gospel, he labours to convince
them of the great Excellency, Dignity, and
Power of him that introduced it. This he
attempts by comparing him, not with *Moses*
and the *Prophets*, but with the *Blessed Angels*,
the highest, and most excellent of all the
Creatures of God: And to prove the Superi-
ority of *Christ* over these, he shews that,
though the Angels in virtue of their Creation,

SERM. are sometimes called the *Sons of God*; Job i. VIII. 6. ii. 1. xxxviii. 7. yet none of them all was ever called, in right of his Nature, *his begotten Son*: Heb. i. 5. That this begotten Son, when introduced into the World, is declared the Object of the Angels Adoration; ver. 6. and that *the Power of Creation*, the *Sovereignty*, and even *the Throne of God*, ver. 8, &c. are ascribed to him, whilst the highest Honour the Angels can aspire to, my Text tells us, is that of being his Messengers and Servants. *Of the Angels he saith*, (i. e. David says only) *He maketh his Angels Spirits, and his Ministers a Flame of Fire*; or, as I should rather translate the Words, upon the Authority of many learned Men before me *, *He maketh those Spirits*, or spiritual Beings, *his Angels*, or Messengers, and *Flames of Fire*, (meaning perhaps, the Seraphim, who are supposed to be the highest Order of Spirits) *he makes them but his Ministers*. *But unto the Son he saith, Thy Throne, O God, is for ever and ever; a Sceptre of Righteousness is the Sceptre of thy Kingdom: Thou hast loved Righteousness, and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows*; ver. 8, 9.

* Vide Estium & Justinian, in loc.

But

*But to which of the Angels said he at any Time, SERM.
Sit thou on my Right Hand, until I make thine VIII.
Enemies thy Footstool? Are they not all mini-
string Spirits, sent forth to minister for them
who shall be Heirs of Salvation? Ver. 13, 14.*

The whole Context, as I observed in my last, is designed to shew how much inferior Angels are in their Nature and Office, when compared with our Lord: But yet their Nature and Office, are both of them expressed to the Height, to shew the Dignity of our Lord the clearer. He cites the Psalmist who represents them as piercing, spiritual Substances, as *Spirits* or *Winds*, for their Swiftness and Speed, and as *Flames of Fire*, for their Power and Force. *He maketh (saith he) his Angels Spirits, and his Ministers a Flame of Fire: A* proper Text, which ever way we translate it, to set at the Head of this Discourse: In which, having in my last proved from Reason as well as Scripture, to the Satisfaction, I trust, of any reasonable Mind, that such Creatures as Angels do really exist, I am now in the,

II. Second Place, to explain their *Nature*: Under which, I may also properly speak of their *Creation, Orders, Numbers, Hosts, Abilities, Powers*, and every Thing that relate

SERM. to them as considered in themselves, with-
 VIII. out entering upon their Ministry and Office,
 which will be the proper Subject of two fol-
 lowing Heads.

But first let us enquire into their *Nature*, or *Essence*. *He maketh his Angels SPIRITS*, saith my Text: or, *those Spirits* we call *Angels*, *he constitutes his Messengers*. For *Angel*, you must know, is a *Greek Word*, that signifies *Messenger*: and therefore is a Name not of *Nature* but of *Office*: For these happy Beings, of whom we are discoursing, being in a peculiar Manner the Messengers of God, whom he sends upon Occasion to execute his Will, or, as the Psalmist expresses it, to *fulfil his Commandments*; Psal. ciii. 20. Therefore they, above all Creatures, have by Way of Eminence, been stiled his *Messengers* or *Angels*, not only in the Holy Writings, but in some also of the *Heathen Philosophers* *. So that it is from their *Office* they are called *Angels*; by *Nature* they are Spirits. So they are called in the 7th Verse, which is my present Text; and so in the 14th, which was the

* Τες δε αυτες η Δαιμονας αγαθες Καλεινεθω, ως οντας δαιμονας η επισημονας των θειων Νομων. Εσι δε οτε η Αγγελος, ως εκπαινοντας η διαγγελοντας ημιν τις προ ευζωϊαν Κανοντας. Hierocles in Carm. Pythag. secundum.

The Nature, &c. of Angels.

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Text of my last: *Are THEY not all* (i. e. all SERM.
the Holy Angels) *ministring SPIRITS.* VIII.

And yet I won't venture, from either of these Texts, to assert that Angels are entirely pure and naked Spirits, free from Bodies of any Kind whatever: For I know that many great and reverend Men of antient Times, have deemed it the peculiar Property of God, of God alone, to be all pure Spirit, and to have nothing corporeal, and compounded about him *. And if so; Angels must have Bodies as well as Men: Only *their* Bodies are not as ours, compounded or made up of Flesh and Blood, earthly and gross; but thin and aërial, or rather ætherial, or perhaps still nearer to the Substance of the Heavens where they dwell. And this seems to be hinted, not obscurely, by our Blessed Saviour himself; where he tells us, that *They which shall be accounted worthy to obtain that World, and the Resurrection from the Dead* (meaning a happy Resurrection) *neither marry, nor are given in Marriage: Neither can they die any more; for they are equal unto the Angels* (ἰσάγγελοι, like Angels) *and are the Children of God, being the Children of the Resurrection*; Luke xx. 35, 36. Now if Angels were pure and naked

* Vide Estium in Sententias, L. 2. Dist. 8. §. 3.

SERMON. Spirits; good Men, one would think, would
 VIII. be more like them in their State of Separation,
 whilst *absent from the Body*, 2 Cor. v. 8. as
 the Apostle expresses it, than they will be
 when they are clothed with their Bodies a-
 gain. But our Saviour seems to intimate, that
 when at the Resurrection they shall be re-in-
 vested with their glorified Bodies, they shall
 then be like Angels and not before. Their
 Bodies indeed shall arise, but they shall arise
 of a spiritual or angelick Kind. They shall
neither marry nor be given in Marriage; Nei-
ther can they die any more: All which being
 bodily Properties, it should seem that Angels,
 to whom they are likened, have Bodies too.
 Since otherwise we don't see the Aptness of
 the Comparison, or how the ceasing of cor-
 poreal Beings to propagate and die, can be
 illustrated by comparing them with Angelick
 Beings, if Angels be wholly incorporeal: I
 should rather infer that Angels have such Bo-
 dies, as Saints shall have at the Resurrection;
 especially when I recollect that St Paul calls
 the Resurrection-Body, a *spiritual* Body: 1
 Cor. xv. 44. For if the Bodies of good Men,
 at the Resurrection, shall become spiritual,
 why may not Angels, though of a spiritual
 Nature, have Bodies now? Bodies, as I have
 said,

said, that are thin and subtle, imperceptible SERM.
to our present Organs of Sense, and therefore VIII.
such, as, in comparison of those Bodies we
now bear about us, are properly Spirits; free
from that gross, and mortal Nature with
which we are clothed, and not clogged by
those Laws of Matter to which we are con-
fined. For this Reason, they are described in
the Holy Scriptures with Wings, and are of-
ten mentioned, under the Metaphors of *Wind*,
Fire, and *Lightning*, to intimate, that they
fly quick as Thought beyond Description, and
are active, strong, and penetrating beyond
Conception.

What Nature and Kind those Bodies were
of, in which they appeared and conversed
with holy Men of old; when they were Bo-
dies occasionally assumed, and thrown off a-
gain, when their Ministry was performed;
or, when they were their own Bodies, over
which they may have a natural Power, to
contract or condense them, so as to make
them visible and palpable to human Sight,
and human Touch *.

N 4

This

* ——— Spirits, when they please,
Can either Sex assume, or both; so soft
And uncompounded is their Essence pure,

Not

SERM.
VIII.

This is a Question which I think proper to decline: The Scripture affords us no Light concerning it: And where that is silent in Things beyond our own Apprehension, it becomes us to be silent too.

For which Reason, we must speak with Caution and Reserve, concerning the *Original* of these Blessed Spirits. For of this also we have but little related in Scripture. We know however, that they had a *Beginning*, and that they were *created* by God, *i. e.* by God, through his Son, as the Apostle tells us; *For by him (saith he) were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All Things were created by him, and for him; Col. i. 16.*

Now these four Orders I suppose, are mentioned to imply them all: But whether the whole Choir of the Heavenly Host received

Not ty'd or manacled with Joint or Limb,
Nor founded on the brittle Strength of Bones,
Like cumbrous Flesh; but in what Shape they chuse
Dilated or condens'd, bright or obscure,
Can execute their Aery Purposes,
And Works of Love or Enmity fulfil.

MILTON, B. i. v. 423, &c.

their Beginnings by *immediate Creation*, or, SERM.
whether God created some of them, and they VIII.
generated others; I don't know who can cer-
tainly tell. That the good Angels existed once
in some prior State of Trial and Probation, as
Men do now, the Scriptures plainly intimate
to us: But whether in that State they did, or
did not, increase and succeed one another, in
like manner as we now do; I believe no one
will presume with any Assurance to say. Our
Saviour indeed intimates, that now *they neither
marry nor are given in Marriage*: But that
proves not they never did so, in some former
pre-existing State; any more than his pro-
nouncing the same Thing of Men also after
the Resurrection, would be a Proof to Beings,
who know nothing of our present State, that
we do not generate and multiply in it.

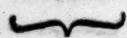
Another Question which relates to the O-
rigin of Angels, is concerning the *Time* of
their Creation; *viz.* whether they were crea-
ted *before* the Earth or *with* it. A Question
that seems to have perplexed the Learned
more than it needs to have done. For not-
withstanding the Pains that many great Men
have taken to prove, that they come within
the Account of the six Days Creation which
Moses records; I think Scripture itself gives us
plain

SERM. plain Intimations enough to imagine the contrary. For surely, if they had been a Part of
 VIII. those six Days Work, Moses, who recounts the Production of Grass, and Herbs, and Trees, of Fishes, and Fowl, of Cattle, and creeping Things, and Beasts; would not have passed over in so deep a Silence, the Formation of such high and glorious Beings. They indeed who incline to the contrary Opinion, fancy they were made, or brought into Being at the first Word, or *Fiat* which God pronounced, when he said, *Let there be Light*: But if by *the Light* we are to understand *Angels of Light*; then by the *Darkness* which was upon the Earth before, we must understand *Angels of Darkness*: And so we shall have Devils before Angels were made, and Devils by Creation. But this is to blaspheme the Creator of all Things, and to make him the very efficient Cause, and Author of Wickedness: All Angels, we may assure ourselves, were originally good, and Angels of Light: And they that fell made Devils of themselves, by apostatizing from God. And yet this they had done, they had revolted from their Maker, had been cast down from Heaven, and ready prepared to tempt, and draw Man into
 Damnation.

Damnation with them, as soon as he was SERM.
made and situated in Paradise. VIII.

A sufficient Proof one would think, that Angels must have been created some Time before. For they can hardly be conceived to have been Angels the first Day, and Devils the sixth; that they should fall as soon as ever they were created, that they could not endure a Week's Probation: To think of them thus, would perhaps, be to wrong even the Devils themselves. 'Twould be to think most certainly, inconsistently with Scripture, which plainly intimates of Angels in general, that they had a Being when the Earth had not. For the Author of the antient Book of *Job*; who is thought to be as old as *Moses* at least, and by some to be older, expressly tells us, that *when the Foundations of the Earth were laid, the Morning Stars sang together, and all the Sons of God shouted for Joy*; *Job xxxviii.* 4—7. And this being certainly to be understood of the Holy Angels, we must infer from it, that Angels were not only made before the Earth was brought into Being; but, as some of them had fallen, and were ready prepared immediately to ruin it, that they who thus sang, and shouted for Joy, had before this Time

SERM. Time even stood their Trial, and been confirmed in Glory.



For when they were made, they had all of them a Trial, or Probation to go through: For though they were righteous when God made them; yet he left it in their own Choice whether they would continue and persevere so, or not: He designing that their Establishment or Confirmation in Glory, should depend, for a Time, upon their own Behaviour and Conduct in it. For we may safely conclude from what St *Jude* tells us, that they were all placed at first in one State or Condition, which some of them did *keep*, and others did not; which all of them, might have kept if they would; though some of them, by falling from it, sinned, and for their Punishment are *reserved in everlasting Chains under Darknes, unto the Judgment of the great Day*, Jude 6. But these I have no Intent to speak of at present: I have discoursed of them formerly, and perhaps, as Opportunity serves, you may hear of them again. But I shall confine myself now to those happy Spirits which stood their Trial, who continued unwavering against the Oppositions of *Lucifer* and his Host, and for their Reward have ever since been established in Grace and Glory.

\ Not

Not that they are glorified for *their own* SERM.
Merits, but *through the Merits of Christ.* VIII.

To the same that created them out of nothing
at first, they owe their final Happiness and
Bliss. For Christ is to Angels, as well as
Men, the All in All, the first Cause from
whence they are, and the greatest Preserver
through whom they stand. Not that the
Angels stood in need of Christ, as a Sa-
viour, to deliver them from the Guilt or
Bondage of Sin: For they persisted we find
in their Obedience to God, and never swerv-
ed from, or declined, the Duty. Neither did
they need him to avert his Father's Anger
and Wrath, whom they had never offended,
or made their Enemy. But still they needed
him to mediate with the Father, that they
might ever continue confirmed in Righteous-
ness; that their Peace with God might be firm
and sure, and that they might be deemed wor-
thy of enjoying the glorious Vision of him for
ever. For this sure is beyond the natural Powers,
or Merits, of any Creature to obtain: And
therefore, on whomsoever conferred, must
be the free and bountiful Effect of Grace.
But Christ, we know is the sole Fountain,
and sole Channel of Grace to all. The highest
Being that is capable of receiving it, can have
it

SERM. it only from and through him. Accordingly
 VIII. the Angels, because they were made Partakers
 of it, St Paul calls *the Elect Angels*; 1 Tim. v.
 21. And there is no Elect, we know, but
 in *Christ*. And to assure us that the Election
 or Salvation of Angels, (as we may properly
 call it) is owing to him, the same Apostle
 plainly tells us, that the *whole Fullness of the
 Godhead, which was pleased to dwell in him,*
*was pleased also (having made Peace through
 the Blood of his Cross) by him, to reconcile
 all Things to himself, by him, I say, whether
 they be Things in Earth, or Things in Heaven,*
 Col. i. 19, 20. All this God brought about
 in *Christ*, when he raised him from the Dead,
 and set him at his own Right Hand in the
 Heavenly Places: Far above all Principality,
 and Power, and Might, and Dominion, and
 every Name that is named, not only in this
 World, but also in that which is to come. And
 hath put all Things under his Feet, and gave
 him to be the Head over all Things to the
 Church, which is his Body, the Fullness of him
 that filleth all in all, Ephes. i. 20—23. So
 that in all Things he might have the Pre-
 eminence, Col. i. 18. From all which Texts,
 we can infer no less, than that He, who raised
 fallen Man, gave Strength to the Angels that
 they

they should not fall. The one he delivered SERM.
out of Captivity, the other he defended VIII.
and saved from it. So that in a very good
Sense, he redeemed and reconciled both Na-
tures to his Father, the Human and the
Angelick, by loosing the one and preserving
the other.

The latter from this Preservation in Ho-
liness, are called by Way of Eminence, and
that even by *Christ* himself the *Holy Angels*,
Matt. xxv. 31. And have often appeared in
white Apparel, Matt. xxviii. 3. Acts i. 10.
Rev. xv. 6. to denote the Purity and Inno-
cence of their Nature. And indeed, in the
State which they are now confirmed in, it
is impossible they should be otherwise: For
*they always behold the Face of God, who is
in Heaven*, Matt. xviii. 10. And such Be-
holding must necessarily make them like him
whom they see. For St *John* tells us, that
we ourselves shall hereafter be transformed
into the Likeness of God, and that *because
we shall see him: We know* (saith he) *that
when he shall appear, we shall be like him;
for we shall see him as he is*, 1 John iii. 2.
If then the Angels see God now *with open
Face*, i. e. if, with a Face unveiled, they
reflect as *Moses* did, *like a Glass, the Glory*
of

SERM. of the Lord; they must certainly be changed
 VIII. into the same Image, from Glory to Glory, even
 as by the Spirit of the Lord. 2 Cor. iii. 18.
 And indeed so perfectly do they all perform
 the Will of God, that *their* Obedience is
 proposed as the Example and Pattern of
 of ours. And it is the highest Perfection
 that *Christ* teaches us, to pray that we may
 obtain, that *the Will* of our Father which is
 in Heaven, may be done in Earth, as it is
 in Heaven.

How many there may be of those happy Spirits, that have persisted in Holiness, it would be ridiculous as well as presumptuous to say. In our English Translation of the Epistle to the *Hebrews*, they are called, we know, *an innumerable Company*, Heb. xii. 22. But the Greek Word, there used, signifies *Myriads* or *Ten Thousands* *; and only denotes, that there are many. Ten Thousands of those blessed Spirits in the heavenly *Jerusalem*, which is hereafter designed for the Heaven of the Spirits. And so much as this we may safely affirm, first from the Psalmist, who tells us, that *the Chariots of God*, (for so they are called from God's being represented as riding upon them) are

* Μυριάσιν Ἀγγέλων.

Twenty Thousand, even Thousands of Angels, SERM. Psal. lxxviii. 17. Prov. xviii. 10. And next VIII. from the Prophet *Daniel*, who seeing in a Vision *the Ancient of Days, sitting on his Throne, saw Thousand Thousands ministering to him, and Ten Thousand times Ten Thousand standing before him,* Dan. vii. 10. Much the same Vision which was afterwards vouchsafed to the Apostle *St John*, who, saw round about the Throne, with the Living Creatures and the Elders, a Multitude of Angels: For the Number of them (saith he) was *Ten Thousand times Ten Thousand, and Thousands of Thousands,* Rev. v. 11. And these it seems, were all at once standing before the Throne of God, and therefore are mentioned exclusively of those, who at the same time were employed in the Affairs of this World below. And that *they* are no inconsiderable Number, we may infer not only from what our blessed Lord observed, that upon praying to his Father, he could have *more than twelve Legions of them* immediately at his Command, Matt. xxvi. 53. but also from the Instances of *Jacob* and *Elisha* *, both meer Men; the first of which had *two whole Hosts*, and the other as many

* See the Margin of Gen. xxxii. 2.

SERM. as covered a Mountain, encamping about
VIII. them, 2 Kings vi. 17.

As to the several *Orders* of these Heavenly Hosts, though we pretend not to speak so knowingly, and so assuredly as the School-Men do; yet it is likely, that there are *Orders* and *Distinctions* amongst them. For God, who made them, is not a God of Confusion, but Order. And examine all the rest of his Creatures, and you will hardly find all, of any Nature whatever, to be equal and alike: You will observe different Ranks and Qualities amongst them, and different Functions proper to each Rank: Some Difference therefore of Order and Office, it is reasonable to conceive among the holy Angels. The counterfeit *Dionysius*, and they that boldly follow his Speculations, observe nine Titles or Names of them in Scripture, do therefore range them into three Hierarchies, make each Hierachy to consist of three several Orders. But as in Things above our Knowledge and Ken, it is not likely the Inquisitive should always, in every Circumstance, agree; so it is no Wonder, if in the many Lists of these Orders, we meet with among the curious, one or two of them should happen to change their Ranks:

But I shall recount them to you, as I find SERM. VIII.
 them enumerated in the aforementioned Au-
 thor, whom the Church of Rome in her
 Litanies follows. In the first Hierarchy
 are reckoned, the *Seraphim*, *Isaiah* vi. 2, 6.
Cberubim, *Gen.* iii. 24. *Ezek.* chap. x. & *alibi*
passim. And *Thrones*; *Col.* i. 16. In the
 second, *Dominions*; *Ephes.* i. 21. *Col.* i. 16.
Virtues, (which we translate *Mights*) *Ephes.*
 i. 21. And *Powers*; *Ephes.* i. 21. *Col.* i.
 16.—ii. 10. In the third, *Principalities**,
Ephes. i. 21. *Col.* i. 16.—ii. 10. *Arch-*
Angels; *1 Thes.* iv. 16. *Jude* 6. And *An-*
gels; *sparsim in Scripturis*. Now these Names
 they suppose to be assigned to the several
 Orders, either upon Account of different
 Properties, for which they are eminent one
 above another; or else, upon Account of the
 different Offices, in which God employs them.
 And they that have a Mind to see how
 luxuriant Mens Fancies can be, when they
 intrude into Things which they have not seen,
 may find enough amongst the School-Men, to

* N. B. That Gregory the Great, and Bernard, from *Col.* i. 16. place *Principalities* above *Powers*, and *Virtues* below them. Whereas the *Dionysius* so called from *Ephes.* i. 21. places them in the Order recounted above. *Aquinas* endeavours to reconcile them, by supposing that they mean the same Orders under different Names. *Summ. Part I. Quæst.* 103. *Artic.* 6. ad 14.

SERM. *satisfy their Curiosity.* But I think it best to
 VIII. keep to Scripture, the only safe Foundation
 we can proceed on, in Things about which
 it is impossible we should know any thing
 but what is revealed. And in Scripture we
 own all the above-mentioned Names are to
 be found : Tho' an Exception may be made
 to the Title of *Archangels*, which the
 Scripture no where mentions in the *Plural*,
 as we shall see hereafter. But all the other
 Names we admit : And that these Names
 may imply some Distinction of Order, and Dig-
 nity in the Heavenly Hosts, we don't gainsay.
 We are very willing to suppose there may be
 a Difference amongst them : But what it is
 that Difference consists in, we are not ashamed
 frankly to confess, we do not know. And
 whether there be just these nine Orders
 of Angels, no less, nor no more ; whether
 one and the same Angel, may always keep
 the same Title and Rank ; or whether some
 of them may not at Times be employed
 in different Services, and in Posts of diffe-
 rent Honour, and Degree ; these are Que-
 stions I had rather acknowledge myself igno-
 rant in, than pretend to answer. I chuse
 rather, from the uncertain Numbers, Orders,
 and Hierarchies of these holy and glorious
 Spirits

Spirits, to lay before you what the Scripture S E R M.
more certainly reveals, concerning some of VIII.
their Abilities and Powers. 

And among these, I think, their *Know-*
ledge very deservedly claims the first Place:
Which the Scripture represents to be great
and wonderful; so exceeding great, that the
Knowledge of the wisest Men on Earth,
cannot come near it. For which Reason,
when the Woman of *Tekoah* would speak
to *David* hyperbolically, she compares him
with an Angel: *As an Angel of God* (saith
she) *so is my Lord the King, to know Good*
and Evil; and again, *My Lord is wise ac-*
cording to the Wisdom of an Angel of God,
to know all Things that are in Earth, 2 Sam.
xiv. 17, 20. For this Reason Angels are
represented as *full of Eyes, before and be-*
hind, and within, Rev. iv. 6, 8. And (as
we shall have occasion perhaps to observe
hereafter) they have Cognizance of Countries,
and Kingdoms, and People; of their Man-
ners, and most secret Projects and Councils:
They are privy to all the Intrigues of State,
and to what is transacted in their closest
Councils: Infomuch that it is possible, it
might be by their Information, that *Elisha*
was enabled to tell *the King of Israel the*

SERM. *Words that the King of Syria spoke, even*
 VIII. *in his Bed-Chamber, 2 Kings vi. 12.*

But though Angels are thus intelligent and knowing; yet we must not believe them to be *omniscient*: They know not all Things; nor what they do know, do they know as God. To speak particularly; they know not, nor can dive into, *the Hearts of Men*; They don't foreknow *Contingencies*: Neither do they know at what Time shall come, what certainly will come, *the Day of Judgment. Of that Day and Hour knoweth no Man* (saith Christ) *no, not the Angels which are in Heaven, neither the Son, but the Father*; Mark xiii. 32. And as to the Knowledge of *Men's Hearts, I the Lord search the Hearts, I try the Reins* (saith God himself,) Jer. xvii. 10. *i. e. I alone*: Therefore saith Solomon to him in his Prayer of Dedication, *THOU ONLY knowest the Hearts of the Children of Men*; 2 Chron. vi. 30. And again as to *Things contingent*, they know not beforehand, what shall certainly come to pass, and what not: For this Knowledge again, belongs only to God, *who calls those Things which be not as if they were*; and who says to the Idols, *Shew the Things that are to come hereafter, that we may know that ye are Gods*; Isaiah xli. 23.

And

And as Angels do not know all Things SERM.
promiscuously; so neither do they know any VIII.
Thing in the same Manner with God. They
know not all Things together, nor at a single
View: But come to the Knowledge of Things
by Degrees as we do here, partly by Revela-
tion, partly by Conversation, and Intelligence
from one another, and partly by their own
Observations and Experience. And we learn
from *St Peter*, that there are some Things
still, which they *desire to look into*, 1 Pet. i.
12. *i. e.* in order to get further Intelligence
about them.

But from their Knowledge, let us proceed
to speak a Word of *their Power*; which is so
great, that *St Paul* calls them *the mighty An-
gels*: 2 Theff. i. 7. or, as it is in the Original,
the Angels of his Power: and the Psalmist
pronounces of them, that they *excelled in
Strength*, Psal. ciii. 20. or, as it is in the *He-
brew*, *are mighty in Strength*. As to *material
Bodies*, how little Angels are obstructed by
them, but how great Power and Command,
they have over them, may both be gathered
from the equal Abilities which the Angel,
that was sent to *Peter*, shewed, in his pene-
trating thro' the Doors of the Prison to visit him,
and then bursting them open to forward his

SER M. Escape; *Acts* xii. 6—10. And that even the
 VIII.  very *Elements*, when it is for the Service of
 God, are obedient to their Restraint, we may
 infer from the *four Angels*, which the Divine
St John, saw standing on the four Corners of
 the Earth, holding the four Winds of the
 Earth, that the Wind should not blow on the
 Earth, nor on the Sea, nor on any Tree; *Rev.*
 vii. 1.

But yet their *Power* is not (any more than
 their *Knowledge*) *infinite*: They can do no-
 thing without God's Permission and Leave;
 and therefore can work no supernatural, or
 miraculous Effects; they can't controul the
 settled Course and Laws of Nature, except
 they have first the *Licence* of Providence, if
 not his *Command*. But that nothing is difficult
 to them in any Works they have commission
 to perform, the numerous Relations of their
 Activity and Force in the holy Writings, will
 convince any one that pays any serious Regard
 to those Writings, and does not receive them
 only as fictitious and romantick Tales. That
 there are some such People, however, in the
 World I supposed, and guarded against them
 in my last: But here I have Room to add no
 more than my ardent Wish, that they may
 open the Eyes of their Minds to the World of
 Spirits

Spirits here, that they may not be first con-
vinced of their Existence, by awaking among
Devils and Fiends hereafter.

But I hope I am speaking to those who think it an Enlargement of their Minds, to have some Information of Beings so great and glorious in themselves, so very officious and friendly to us, and from whom, by the Warrant of *Jesus Christ* the Head of them all, we are to take Measure of our own future Happiness and Glory. As far therefore as we are authorized to speak of them, I was willing to acquaint you with their Nature and Powers: And you see we can speak but imperfectly of either: *Perfectly* to know them, we must wait for that Time, when, by the infinite Merits and Grace of their King, we shall be better acquainted with them, by being made *like*, or conformable, to them. However, even the little Certainty, or Knowledge we are let into concerning them, deserves our Enquiry, and, when found out, our Attention and Regard; since a due Improvement of it will heighten and enlarge our Conceptions of God, and humble and depress our own Opinions of ourselves; it will excite our Devotion, and quicken our Obedience: And I can't make two better Uses of any Discourse.

First

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SERM. First then, since so many glorious Spirits
 VIII. as we have been contemplating, are the Creatures of God, and all made by him out of the very same Womb of Nothing, whence we were produced, and raised from thence to that Dignity and Height they now possess: How great and glorious must God himself be, who made and fashioned them? The Psalmist, speaking of the *visible* Heavens, tells us, that even THEY declare the Glory of God; Psal. xix. 1. And indeed, there is nothing we see or know, from the Heavens to the Earth, not an Insect nor a Plant, not a Stock nor a Stone, nor even the minutest Grain of Dust, but in which his Power, Wisdom, and Goodness, are all displayed. And yet alas! these are but the lower Ranks of his Works, but the Shadows of his Greatness, the Eclipse of his Glory. By Faith we know there are Beings above, which our Eyes are too dim, and weak to behold; an innumerable Company of Holy Angels, that more excel the noblest Creatures here on Earth (meaning Man) than Man does the meanest Insect or Worm. “ For Thousands of Spirits attend in his Presence, and
 “ Millions of Angels wait on his Throne:
 “ All beautifully ranged in perfect Order,
 “ all joyfully singing the Praises of their Creator.”

“ator. So great is the Majesty of the King SERM.
“we serve, so rich is the Glory and Splendor VIII.
“of his Courts.” *O praise ye then the Lord*
of Heaven, praise him in the Height. Praise
him all ye Angels of his; praise him all his
Hosts; Psal. cxlviii. 1, 2. For by the Word
of the Lord were the Heavens made, and all
the Hosts of them by the Breath of his Mouth;
Psal. xxxiii. 6. He spake the Word and they
were formed; He commanded and they were
created; Psal. cxlviii. 5. Thus far does the
Subject of my Discourse exalt our Ideas of
our great Creator: And if afterwards, from a
Contemplation of those superior Creatures,
we should look down upon ourselves, how
much ought we, in the

Second Place, to adore his Love to *Man!*
in doing so much to piece and mend our broken
Vessels, when in much less Time, and
with much more Ease (if we may compare
the Works of an equally wise and mighty
God) he could have cast and made new Crea-
tures again, of a more obedient and tractable
Form! For our Ruins were not so soon re-
paired, as the Being of those glorious Angels
was produced. His Power to create *them*,
said but one Word; and immediately they
became so many living Spirits. But his Wis-
dom,

S E R M. dom, and Goodness, and Power to redeem us,
 VIII. spake much, and wrote more, and suffered
 most of all. To redeem us, He that made
 us, allied himself to us: He assumed our Nature, and condescended, by personally uniting himself with it, to recover it from the new and miserable State into which it had fallen. A Mercy this to lost Mankind, beyond what even Angels themselves have found! For, *the Angels that sinned he spared not; but immediately cast them down into Hell*; 2 Pet. ii. 4. They were presently debarred the Favour of God, without Hopes of being ever again restored. But when Man fell, the merciful Appeaser of his Father's Wrath, *though he would not take on him the Nature of Angels*, Heb. ii. 16. or rather, *though he would not take hold of Angels*, i. e. to save them from sinking into Ruin, yet he *took hold of the Seed of Abraham*, when he came to redeem. What a grateful Return of Obedience and Love, should a due Sense of this excite in our Minds? How should it animate us to concur with *Jesus* in his gracious Design, and to assist him, as it were, with our own Endeavours in the Work of Redemption? Since we see, that by doing so, we shall not only work out our own Salvation, but shall also in some Measure make

make up the Loss which the Heavenly Hosts S E R M.
of Angels have sustained, by filling up the VIII.
Gap which was left amongst them by those
that fell, and so again compleating their
Choirs. And to this one would think you
should not stand in need of any Exhortation,
if you reflect in the

Third Place, How greatly and unspeakably
your Success will prove it's own Reward.
For what are the Privileges, what the Glory
which our Blessed Saviour himself assures to
those who by a good and holy Life *shall be*
accounted worthy to obtain that World, and
the Resurrection from the Dead? Why it is to
be equal unto the Angels, and to be the Chil-
dren of God, (i. e. to be Angels in Reality) *be-*
ing the Children of the Resurrection; Luke xx.
35, 36. When St John therefore tells us,
that *it does not yet appear what we shall be*;
1 John iii. 2. It must be because we know
not as yet, with any Clearness or Certainty,
what Angels really are. At present they are
at too great a Distance from us. *We see them*
now through a Glass darkly; 1 Cor. xiii. 12.
But we know when he shall appear (He on
whom *their* Glory, as well as *ours* depends)
We, as well as they, shall be like him; And
that because as *they* now, so *we* then *shall see*
him

SERM. *him as he is*; 1 John iii. 2. And so seeing
 VIII. *him with open Face*, with our Face unveiled,
 *we shall all, reflecting the Glory of the Lord*
just like a Glass, be changed into the same I-
mage, from Glory to Glory, even as by the Spi-
rit of the Lord: 2 Cor. iii. 18. * i. e. We
 ourselves shall become like him, whose Image
 we reflect. And therefore, notwithstanding
 our present obscure, and imperfect View of
 that glorious State which waits us in Heaven,
 or the World to come; we have so much
 Knowledge and Intelligence concerning it, as
 would spur any Man that has a Soul within
 him, not by any Indulgence to the Trifles of
 this World to forfeit or forego it. For so far
 we are certain—*We shall be equal to the An-*
gels: And to what Creatures, I beseech you,
 would you be equal to sooner? Surely, if any
 Sense of your eternal Good, can influence or
 affect you; this must prevail with you. For
 what are those Angels, but Spirits, as you
 have heard, established and confirmed in
 Grace and Glory? Spirits endued with as ex-
 tensive a Knowledge, with as ardent a Love,
 and with as high a Delight, as created Nature
 is capable of enjoying. Such, *Christians*, shall
 you be, if you are accounted worthy to obtain

* For the rendering of this Verse, see ESTIUS.

that

that World, and the Resurrection from the SERM.
Dead; you shall be, and live like the Angels in VIII.
Heaven. You shall no more be sick, or grow
old, or die; but shall flourish in Health, and
Youth for ever: Your Bodies shall be glorifi-
ed, and your Souls enlarged, each shall be ad-
vanced to the utmost Perfection. " You shall
" know all that is true, and love all that is
" good, and delight in that Knowledge and
" Love eternally: No Ignorance shall darken
" you, no Error shall deceive you, no Cares
" shall perplex you, nor Crosses afflict you;
" your Joys shall be full, and pure, and ever-
" lasting, you shall be like the Angels in
" Heaven." Chear then yourselves, and pur-
sue but with Alacrity the Duties of this Life,
and then in the next Life, you shall be, for
your Reward, like the Angels in Heaven.
Nay, chear yourselves further, and raise your
Hopes still infinitely higher: For *we know*
that when the Blessed Jesus shall appear, we
shall be even like him, for we shall see him as
he is. Let every Man (as the Apostle St John
subjoins) *that has this Hope in him, but purify*
himself, even as he is pure, 1 John iii. 3. i. e.
Let him but conform himself to the Pattern,
and Example of *Jesus* in this World, and
then shall he be conformed to the Likeness,
and

SERM. and Image of his Glory in the next: For
 VIII. though at present we dwell on Earth, yet St
 Paul tells us, *We are no more Strangers and
 Foreigners, but Fellow-Citizens with the Saints,
 and of the Household of God; Ephes. ii. 19.
 For our Conversation (or rather as the Word
 should be translated) our Citizenship is in
 Heaven: i. e. though now we are in a distant
 Province, yet are we Freemen, or Denizens,
 of Heaven *; from whence also we look for
 the Saviour, the Lord Jesus, who when he
 comes again to admit us thither, shall change
 our vile Body, that it may be fashioned like
 unto his glorious Body, according to the working
 whereby he is able even to subdue all Things to
 himself. And then with Angels, and Arch-
 angels, and all the Company of Heaven, we
 shall stand before the Throne of God, and the
 Lamb, we shall laud and magnify his glorious
 Name, evermore praising him, and saying,
 Holy, Holy, Holy Lord God of Hosts, Heaven
 and Earth are full of thy Glory, Glory be to
 thee, O Lord, most High. Amen.*

* See HAMMOND on *Phil. iii. 20.* TILLOTSON, p. 90.

S E R M O N IX.

Angels God's Ministers for the Heirs
of Salvation.

H E B R E W S i. 14.

*Are they not all ministring Spirits, sent
forth to minister for them who shall be Heirs
of Salvation?*

THE Doctrine of Angels (when conducted by Scripture, our only safe and warrantable Guide) we have already experienced to be a Doctrine which at once both edifies and delights. It enlarges our Minds, raises our Idea or Notions of God, tends to quicken our Obedience and Duty. For the Proof of such numberless glorious Beings, opens new Worlds, that excite our Contemplation; our Contemplation of their Nature, Abilities, and Powers, awakens us to exalt and magnify

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“ the

SERM. the Glory of him that made them; and from

IX. viewing at the same Time, their Happiness and Bliss, and measuring (as *Jesus* himself has authorized us) by what *they are*, what the Sons of the Resurrection *shall be*, every Man, one would think, that has a Soul here, would make sure of becoming *like Angels* hereafter.

I now propose to set the same holy Beings before you in another Light; not to shew them you as they are *in themselves*; but as they stand related to us; as Beings who, not only are to be our Comforts in the next World, but are our Friends in this; who far from envying us the Glory of being one Day equal to themselves, help and forward us, to the utmost of their Power to secure and obtain it. I shall now in short represent them to you, under the amiable Relations they bear to all the Children of Grace, *viz.* of being faithful Guardians on Earth, and safe Convoys or Conductors to Heaven.

This is what my Text expresses (a Text which I have already sufficiently opened) and to the Doctrine of which, I shall now further proceed. It tells us, that *Angels are all ministering Spirits, sent forth to minister for them that shall be Heirs of Salvation.* Now here two Things are to be noted; They are *ministering*
Spirits,

Spirits, and Spirits ministring *for the Heirs of* S E R M.
Salvation. The one speaks them *Ministers* IX.
or *Servants*; the other shews in *whose Behalf* 
their Services are employed: And these, if
you remember, are the two last of four Heads
into which, in my first Discourse, I divided
this Text. And having in pursuance of that
Division shewed, First, that there are *really*
such Beings as Angels; and, Secondly, what
their Nature is, that *they are all Spirits*: I
come now in the

III. Third Place to consider, *their General*
Office or Employment, which the Text tells us
is to *serve* or *minister*. For *to none of the*
Angels said he at any Time (what he says to
the Son) *sit thou on my Right Hand, until I*
make thine Enemies thy Footstool; verse 13.
for they are all MINISTRING *Spirits, sent*
forth to minister. This, with respect to God,
is their Condition and Quality. *I am Gabriel*
(says one of them, and very probably, one of
the high Ones) *I am Gabriel, that stand in the*
Presence of God; and am sent to speak unto
thee: Luke i. 19. So that it is their utmost
Glory to stand with Reverence before his
Throne, waiting the Sovereign Commands of

SERM. God; and when *sent forth*, then, to minister
IX. for the Heirs of Salvation.

They are not therefore the Ministers of *Men*; but the Ministers of *God*. It is *He* sends them forth; and therefore whatever they do for Men, is done in Obedience to his Commands. So that their Ministry makes them no otherwise Servants to those for whom they minister; than the Office or Employment of a Minister of State, makes him a Servant to the Subjects below him. The Angels that had the Tuition of the People of the *Jews*, or of *Persia*, and *Greece*, were not called the *Servants*, but the *Princes* of those Kingdoms; *Dan. x. 13—20, 21.* And by the Psalmist, they are stiled *Gods*, *Psal. xcvi. 7—9.* (as Magistrates also are) from the Power and Authority with which they are invested. As *Servants* therefore, and *Ministers*, they acknowledge *God* only for *their Lord and Master*: It is his Will only they observe and obey, as the Psalmist confesses, when he calls upon them to bless the Lord. *O praise the Lord, ye Angels of his, ye that excel in Strength, ye that fulfil his Commandment, and hearken unto the Voice of his Words; O praise the Lord, all ye his Hosts, ye Servants of his,*

or,

or, ye Ministers of his, that do his Pleasure; SERM.
Psal. ciii. 20. IX.

But when we assert them to be the Ministers of God, we don't mean that they are necessary to him, as if he could not manage without them: We very well know, he can do all Things that he pleases in Heaven and Earth; he can call Worlds into Being with a Word; and whatever he wills, he can bring about of himself, without any Instrument whatever to assist him. But yet his Wisdom and Goodness, thinks fit to govern his World by the Service of his Creatures: And therefore as he instructs us by the Ministry of Men; so he protects us by the Ministry of Angels; that so both having the Honour of ministring to him, may have opportunity of recommending themselves to his Favour and Rewards.

And this is a Doctrine, that has been ever received both by *Jews* and *Christians*, as sufficiently founded upon the Authority of Scripture. For besides their Employment about his Throne, in the immediate Presence of their great Creator, where *they cry one to another, Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory*; *Isai. vi. 3.* and where they continually adore him,

SERM. and with united Songs ascribe to him, *Blessing,*
 IX. *and Glory, and Wisdom, and Thanksgiving,*
 and *Honour, and Power, and Might for ever*
 and ever; Rev. vii. 12. Besides the continual
Hallelujahs they chant forth when standing
 before him; we find them to be often dele-
 gated as his Messengers, to execute his Will
 in this World below. And from hence it is,
 that they are denominated *Angels*, as has been
 before observed, which signifies *Messengers*
 deputed by God, to declare, or perform his
 Will to Men.

For the most part they are employed, or
 entrusted with Commissions for our Benefit
 and Good: Not but it appears, that when
 God is displeased with us, he uses them as the
 Executioners of his Vengeance and Wrath,
 on those that offend him. Of which we have
 sad Instances in the Destruction of one hun-
 dred fourscore and five thousand of *Sennache-*
rib's Army; 2 *Kings* xix. 35. in the Judg-
 ment that fell upon the *Israelites* for *David's*
 numbring them; 2 *Sam.* xxiv. 16. and upon
 proud *Herod*, for suffering Divine Honours to
 be paid to him; *Acts* xii. 23. All which re-
 ceived their Punishment (as the Scriptures tell
 us) from a destroying Angel. But this we
 may assure ourselves is an Employment, that
 they

they were not originally ordained to; and to which, even now God never calls them, 'till provoked by our Disobedience. Their proper Business is the *Protection* and *Preservation* of Men; which they never forsake 'till we have rendered ourselves unworthy of their Tutelage and Care. Which is the proper Subject of my,

SERM.
IX.

IV. Fourth General Head; under which I am to shew, the *special Office and Employment* of Angels with regard to good Men: They are *all ministering Spirits, sent forth to minister* FOR THEM WHO SHALL BE HEIRS OF SALVATION. And in speaking to this Head, I don't apprehend I shall wander from my Point, if I comprize or take in the following Particulars, viz.

1. First, *Through whom* the Ministrations of Angels are vouchsafed.
2. Secondly, Towards *what Men* they are more especially exerted or performed.
3. Thirdly, In *what good Offices* their Ministry consists.

1. First I would observe, *through whom* the Ministrations of Angels are vouchsafed; or to

SERM. *whom* we are beholden and indebted for it:

IX. We have already seen, that Angels are *God's* Ministers, that it is his Commands they fulfil, and are by him, as my Text speaks, *sent forth to minister*. But it is fit we should know, that, as all other the Blessings and Mercies of God, so, this also in particular is received through *Christ*. For we are such Sinners, that as God would not have sent them to us, but as to Persons whom his Son had vouchsafed to redeem; so neither were they disposed in their own Minds, to perform their freindly Offices to us, after our Fall and Revolt from God, had not *Christ* himself reconciled us to his Father, and so again rendered us the Objects of *their* Affection and Love. For when once Man had revolted from God, the Angels could not, by virtue of their Obedience, but take Part with their Maker: The Purity of their Nature could not permit them to abide the Friends of a fallen, defiled, perverse Creature; nor their Zeal towards God, suffer them to bear an Affection to him, to whom God himself was become an Enemy. And therefore, as we read nothing at all of good Angels before Man's Fall (except of *their singing and shouting for Joy, at the laying and fastning the Foundations of the Earth*)

Job

Job xxxviii. 7, &c. so the first Thing that is s E R M.
recorded of them *afterwards*, is their being IX.
set to guard and *keep the Way of the Tree of*
Life, lest Man should eat of it and live for
ever; Gen. iii. 22—24. *Cherubim* and a
Flaming Sword, is the first Character under
which they are described to us; which speaks
them not *Guardians* employed for our De-
fence, but *Guards* rather armed and planted
against us.

Now the Alliance between Heaven and
Earth being thus broken, before it was well
formed; there could never have been any
Love, or any Duties of Love between Angels
and Men, had not the universal King of both,
the Eternal and Almighty Son of God, inter-
posed in our Behalf, and by offering himself
to make Satisfaction for the Sins of Men,
when the Time for it should come, appeased
his Father, and, in Consequence thereof, ren-
dered the Angels again our Friends.

And this is what seems most likely to be
intended by *Jacob's Dream*. *He dreamed,*
and behold, a Ladder set upon the Earth, and
the Top of it reached to Heaven: And behold,
the Angels of God ascending and descending on
it: And behold, the Lord stood above it; Gen.
xxviii. 12, 13. *Jacob* himself perhaps, could
infer

SERM. infer no more from this Vision vouchsafed to

IX. him, than that, though the Divine *Schechina*,
 or Glory of the Lord, was situated in Heaven,
 at a great Distance from the Earth; yet his
 Providence, which extends itself equally every
 where, reached down to his faithful Servants
 below: For whose Protection and Defence,
 he would depute and dismiss, even his Holy
 Angels that attended on his Throne.

But what *the Ladder* imported, by means
 of which, those blessed Spirits were seen to
 hold their Communication between Heaven
 and Earth, the Patriarch very probably might
 not know. He could not sure imagine, that
 what he saw was literally true; that Angels
 came down and went up again to Heaven, by
 a real Ladder or Steps: He knew the Nature
 of Angels better: That by their own Power
 and Strength, they could convey themselves
 in an Instant from Heaven to Earth, and per-
 haps with as much Facility and Ease, as we
 transfer our Minds, or Thoughts from one
 Place to the other. *Jacob* therefore could not
 think, that Angels had occasion for a Ladder
 indeed; nor perhaps might he know, what it
 was the Ladder signified.

We must therefore seek out for another
 Interpreter of this Part of the Vision: And
 who

who is a more able one, than he who explains s E R M. IX.
 it, and explains it of himself, the Blessed Je-
sus? For he intimates to *Nathaniel*, the true
Israelite in the Gospel, plain and honest, and
without Guile like *Jacob* himself; to this *Na-*
thaniel, *Jesus* intimates, that he himself is the
 true Ladder, of which the Patriarch's Vision
 was a Type. Hereafter (saith he) shall you
 see the Heavens open, and the Angels of God
 ascending and descending upon the Son of Man.
 i. e. *Jesus* the Mediator of the New Covenant
 between God and Man, he is the real Ladder,
 or Means of Communication between Heaven
 and Earth: Partaking of both Natures, Hu-
 man and Divine; as Son of Man he is set
 upon Earth, and his Top, as God, reacheth
 Heaven. And Heaven, which was shut a-
 gainst Men, whilst considered in their fallen
 Condition, he opens again by making their
 Peace, and provides a Way for Angels to
 come down and minister for them, sustains
 and supports them in their several Errands,
 and causes them to perform their Ministrations
 and Offices, not meerly from Duty and out
 of Obedience to their Lord's Commands, but
 also from Affections of Amity and Love.

And this is what the Apostle is thought by
 some to intimate, when he tells us, that by
 the

SERM. *the Blood of the Cross (through which he made*

IX. *Peace) all Things were reconciled unto God,*

*and gathered together into one in him, Ephes. i. 10. (i. e. into one Body under Christ the Head) whether they be Things in Earth, or Things in Heaven; Col. i. 20. By this, I say, some * understand the Apostle to mean, that Christ reconciled us not only to his Father, but to Angels also, who, for the Affront and Dishonour we had offered to their Lord, were divided from, and at Enmity with us. But whether this be the Meaning of the Apostle or not; it is plain from what our Saviour tells us, that it is to him we owe, and by him that we receive, the Benefit of their Ministrations.*

That Benefit indeed, was vouchsafed to Mankind, as well *before Christ's Coming as since*: But that was in virtue of the Atonement he had undertaken before all Worlds, though he was not to make it 'till the Time appointed of the Father was come; and therefore Representations of it were made by the Sacrifices under the Law, for the Sake of which, God beforehand vouchsafed to exhibit the Blessings, which the real Sacrifice of *Christ* himself was designed to obtain. But now

* See ESTIUS, WHITBY, and LE CLERC, on Col. i. 20.

the Reconciliation is actually made: *Christ* is S E R M. come, and the Ladder set. That Ladder of IX. Communication, which *Jacob* saw only in Figure and Type, and which the Angels at that Time looked on as at a Distance, and beheld afar off, and which they could only go up and down by Faith; that Ladder, I say, the Son of Man exhibits now in Reality and Truth. *On him, and through him*, by his Assistance, and at his Command, they go up and down, performing all good Offices to the Faithful, cheerfully singing that Carol of Joy, which first was heard when *Jesus* was born; viz. *Glory be to God on high, and on Earth Peace, Good Will towards Men*; Luke ii. 14. Towards what Men their good Offices are chiefly exerted is the,

2. Second Particular, which under this Head I proposed to speak to. And these the Text tells us, are *the Heirs of Salvation*. They are ministring Spirits, sent forth to minister *for them that shall be Heirs of Salvation*. or, as the Words may be literally translated, *for those that shall hereafter inherit Salvation*. For properly speaking, all Men are *Heirs*: The Inheritance is offered to all that will perform the Terms of the Covenant: though many

SERM. many, though the Bulk of Mankind indeed,
 IX. through not observing the Covenant, forfeit
 the Inheritance. But the Text speaks only of
 those that shall *inherit*; i. e. of those that
 shall *actually obtain* Salvation. It is for the
 Faithful therefore chiefly, for those that shall
 partake of their Happiness hereafter, that
 Angels are sent forth to minister here:
 Not that the Text should be explained so
 rigidly, as to exclude all but the Faithful,
 from all Benefit of their Ministry. To
 interpret the Words thus, would be to
 set them at Variance with other Texts of
 holy Scripture; and also to give a very
 wrong Representation of the superintending
 Providence of God. For *He that maketh*
his Sun to shine on the Evil and the Good,
and sendeth Rain on the just and on the un-
just; Matt. v. 45. He who commands the
 Earth, and the Air, and all Things below,
 to be subservient to all Mankind alike; will
 not, we may piously assure ourselves, with-hold
 even his heavenly Angels from administering
 to all. Their Ministrations indeed, will not
 with all have the same Success: They will
 not be able to conduct them all to their
 own happy Folds of Bliss: And therefore,
 as that is the principal End at which they
 aim,

aim, they may not improperly be said to SERM.
minister for *those only that shall be Heirs* IX.
of Salvation. For those only are the bet-
ter for their Ministrations: The rest of
Mankind, though also under their Tuition
and Care, and though also guarded by them,
against the Accidents and Dangers of this
present Life; yet failing of eternal Life at
last, the temporary Preservation of them is
not mentioned, or brought to account, be-
cause spent upon Objects that finally are
lost. But the holy Angels however are their
Guardians, as far as they will be guarded
by them: And therefore, as Christ, because
he offers Salvation to all, though Believers
only are actually saved; or because he gives
the Things of this Life to all promiscuously,
though only true Christians have the greatest
of his Gifts, which is eternal Life; as Christ,
I say, is for this Reason said by St Paul to be
the Saviour of all Men, but more especially
of those that believe, 1 Tim. iv. 10. So the
holy Angels either *do* minister for all, or
would minister for all, though more espe-
cially, because successfully, *for the Heirs of*
Salvation. Thus much I thought necessary
to say, to guard the Text against any un-
due Restriction of it's Sense. Angels are
sent

SERM. sent forth to minister for them that shall be

IX. *Heirs of Salvation*; i. e. for them in the first Place, for them chiefly, for them finally: But not for them wholly and solely: Sinners and Reprobates are under the Tutelage as well as the Elect: And therefore when I come to the following Particular, I shall speak to the good Will, and good Offices, they exhibit to Mankind in general, without distinguishing between their Affection and Care, for one or the other. As to the impious and unthankful Wretches, on whom their Vigilance is lost; be their Sin, as their Punishment will be, to themselves! But when we are celebrating the universal Benevolence of Angels to Men, let us not confine it within narrower Bounds, than it is in reality exerted and shewn. How it is shewn, or in what friendly Offices it consists, though it is the only Particular that now remains; yet does it require more Time to speak to it justly, than will be allowed me at present. I shall therefore reserve it for another Discourse, and conclude my present one, with some proper Inferences from what has been said.

For the general Doctrine we have now advanced, even before we branch it into
it's

it's several Particulars, is sufficient to excite S E R M.
in us the Affections of Obedience, and Duty, IX.
and Love, to that most kind and be-
neficent God, who appears so careful and
anxious for us. For the whole Creation,
you see, as well the intelligent spiritual Be-
ings above, as the animate and inanimate
Creatures below, are all engaged and all em-
ployed in the Service of Man. Not only
the Fruits, and the Beasts of the Field, the
Fishes of the Sea, and the Fowls of the
Air, all feed, and cloth, and minister to
him; not only the Sun, and Moon, and
Stars, shed on him their kind and cherish-
ing Influences of Warmth and Light; not
only Heaven itself is prepared for him, as
a House or Mansion, wherein he may rest
and dwell hereafter; but in the mean while
the present glorious Inhabitants of Heaven,
the blessed Angels, are engaged as far and
as attentively too, as any of the rest, to get
him thither! So that as the rest of the
Creatures inhabiting this lower Earth, seem
not to be made for themselves at all, but
for the comfortable Sustenance of our Lives
by the Way, and to carry us on to our
eternal Home; so neither were those happy
Spirits above, created, you see, for them-

SERMON. selves alone ; but to receive in Charge our

IX. little Flock, and conduct us safely to their
 own Folds of Happiness and Bliss : *Lord,*

what is Man, that thou hast such respect unto him, or the Son of Man, that thou so re-

gardest him? Psal. cxliv. 3. The Thoughts of such amazing Condescension and Goodness made the Psalmist break forth into Extasies of Praise : The Angel of the Lord encampeth, (saith he) about them that fear him, and delivereth them : O taste and see that the Lord is gracious : Blessed is the Man that trusteth in him ; Psal. xxxiv. 7, 8.

O dearest Redeemer, is not such a compassionate Goodness, a lasting and worthy Incitement to Thankfulness, Adoration, and Praise? That the Angels should be *thy Ministers*, is their especial Glory : But that they should minister on the Behalf of such miserable, wretched, ungrateful Creatures, as Men, is an Excess of Love, that thou only, who alone can'st show it, art able to express. But suffer us not, O blessed Lord, to lose the Benefit of their careful Ministry : Let us freely resign ourselves to such affectionate Guides, since it is to thee alone they mean to conduct us.

Surely, O Mortals, when we consider our-
selves under these Obligations ; when we
contemplate ourselves thus favoured, as to be
in a Manner the only Care and Concern
of Heaven ; how ought we in return to re-
member on the other Hand, that we are the
great and the only Accomptants on Earth,
on whom, consequently, if any Disorder or
Mischief happens, all the Miscarriage and
Blame is to be laid. But let us but behave
ourselves orderly and well ; let us only con-
cur with Heaven in it's gracious Providence
over us ; and there is not a single Soul a-
mongst us, but who may exult and glory
in the Consolations which arise from my
Discourse. For,

Despond not, O Christian, whoever thou
art, however mean thou art forced to ap-
pear ; however thou thinkest thyself desolate
and forlorn ; however destitute of Friends
on Earth, thou really be ; despond not, I
say, for still thou hast Friends ; Friends sure
and constant, left in Heaven, that will not
desert thee. If even *thy Father and Mother*
forsake thee, even then the Lord will take thee
up ; Psal. xxvii. 10. Take heed but to
make the Lord thy Refuge, the most High,
thy Habitation : And no Evil shall befall
thee,

SERM. *thee, neither shall any Plague come nigh thy*
 IX. *Dwelling: For he shall give his Angels Charge*
over thee, to keep thee in all thy Ways, Psal.
xc. 9—11.

But observe, by all Means, that the *Ways* you go in, are the *Ways of God*: Those *Ways* in which God has appointed you to walk: For if ever you deviate or go out of *them*; there be assured that your Guardians will leave you. For our Guardian-Angels, are Angels of Light; and such you must not imagine, will follow you in any Course or Path of Darknes. *For what Communion hath Light with Darknes, or what Concord hath Christ with Belial?* 2 Cor. vi. 14, 15. Even my Text you have heard intimates, that they for whom the Angels minister, are *Heirs of Salvation*: And tho' I have endeavoured to guard the Text against a too rigorous Limitation or Restraint; yet remember to take this along with you, that it is no *Ways* to be stretched to the Encouragement of Sinners. I have supposed indeed in this Discourse, and so I do still, that good and bad are, in this World, all under the Care of Heaven; but that I may not be mistaken, let me explain myself here, to mean that this Care is shewn
 in

in very different Degrees, and different Views, SERM.
according as the Persons on which it is ex- IX.
erted are more or less deserving of it. To
the Enemies of God, or to those who have
forfeited his Favour and Love, we have men-
tioned some Instances, where the Angels of
God, have also turned Enemies instead of
Friends. *Sennacherib* in his Army, and *Da-*
vid in his People, and *Herod* in himself, all
experienced (as we have seen before)
how fatal it proves when an Angel approaches
us with a Sword of Destruction, instead of
one of Defence.

Nor is this the only Case we are to
fear : But though our Guardians should be
our Guardians still ; we are still to be hum-
ble, and do what we can to retain the Pro-
tection on our own Behalf, and for our own
Sakes, and not merely for the Sake of
others, to whose Well-Being our own Pre-
servation perhaps may be needful. For this
is what I had in my Mind, when I was
supposing that even the Reprobate, and the
Ungodly, as well as the Heirs of Salvation
and the Elect, are all in this World Ob-
jects of the holy Angels Tuition and Charge.
For I imagine them to be so, for the same
Reason, that *the Wheat and the Tares* are

SERM. ordered by the Householder (in our Saviour's

IX. Parable) to be suffered to *grow together until the Harvest*; Matt. xiii. 24. &c. viz. lest the Wheat, by the plucking up of the Tares, should suffer great Inconvenience, than it would, should the Tares be permitted still to grow amongst them. For the same Reason, I say, the Wicked may, in the present State of the World, be still Objects of the Angels Charge, not so much on their own Account, as for the Sake of the Righteous, with whom they are mixed. The Good, and Welfare, and Happiness, of the one, are here often blended, and interwoven with those of the others: And so long as they are so; the Providence of God, by whomsoever it is administered, will undoubtedly take Care of, and have an Eye to both; *St Paul endured all Things for the Sake of the Elect*: 2 Tim. ii. 10. *i. e.* He submitted to be vexed and troubled with the Unworthy, for the Sake of being an Instrument of Salvation to the Faithful. In like Manner, on whatever Ministrations the Angels are sent, or whoever they be to which they minister; their Ministrations are aimed at the Good of those, who, as my Text speaks, *shall inherit Salvation*. Good and bad Men are all indeed placed

placed under their Care : But be assured SERM.
whatever kind Offices they perform towards IX.
wicked Men, they have a Tendency not
only to the Enhancement and Aggravation
of the Ingratitude of the Wicked, but also
to the Advantage and Prosperity of the
Righteous. Expect not then, O Sinners,
any Consolation from the Doctrine of my
Discourse ; Flatter not yourselves with any
Security, because you have at present the
holy Angels for your Guards : Since, be-
sides that you know not how soon they
may leave you ; they are whilst they are with
you, but Observers and Witnesses of your
wicked Lives ; they are but Ministers of
a Mercy you continually abuse ; and are In-
stances, and Remembrancers against how
kind, and careful, and anxious a Father, as
well as a righteous God, you rebel.



S E R M O N X.

In what good Offices the Ministry of Angels consists.

PSALM xci. 10, 11, 12.

There shall no Evil happen unto thee, neither shall any Plague come nigh thy Dwelling. For he shall give his Angels Charge over thee, to keep thee in all thy Ways. They shall bear thee in their Hands, that thou hurt not thy Foot against a Stone.

IN my last Discourse, I took into Consideration, that Part of the Doctrine of the *Holy Angels*, which concerns their Ministry, with regard to *them who shall be Heirs of Salvation*. But some introductory Enquiries leading to this Head, (as to *whom* they act as *Servants* in their Ministry, through whom their Ministry was obtained for *Men*, and *what Men* are principally benefited by it; all well deserving our serious Attention,) I found

found to be sufficient with some practical Improvements, for the usual Time that is now thought enough for a single Discourse. So that the *particular Offices* in which their Ministry consists, were all forced to be waved and postponed: And yet these are the Particulars which I principally aimed at, when I entered on this Subject, and the Particulars which are pointed to in the Text now read. *There shall no Evil happen unto thee, &c.* as in the Text—

The Text therefore of this Day, is the *Guardianship* of Angels, the *Charge* and *Care* they have over good Men; a due Instruction in which, is fitly calculated not only to raise our Reverence and Adoration to our Supreme Benefactor, the first and only Author of whatever Blessings we enjoy; but also to excite in us some Affections of Gratitude and Respect to the Friends that administer them, who ought not, because they are but the *Instruments of Providence*, to be therefore passed over entirely neglected and unthought-of by us. No surely, though we keep our Eyes fixed chiefly at the *Fountain Head*; yet it cannot be unseemly to turn them *now and then* upon the *Channels*: In the particular Dispensation on which we are at present engaged, we can't,
if

SERM. if we would, easily avoid it. For the Holy

X. Scriptures, in relating or displaying the manifold Kindnesses of God to Man, do so frequently, so carefully, and so circumstantially note and point out to us, as it were, the Part or Share the Angels have in the several Transactions; that it seems to be the Design of the inspired Penmen, to awaken our Attention to the Agency of those Heavenly Spirits for us, and to call on us to keep it continually in our Minds, that they are as the Hands of Providence, leading and conducting us in all our Ways, and preserving or delivering us from all the Accidents and Dangers of Life.

This is what the Words I have this Time read for my Text, and indeed, the whole Psalm from whence I have taken them, inculcate upon us. The Psalmist's Design is to set forth the Safety and Security of those Men who are taken under the Protection and Providence of God. *Whoso dwelleth* (saith he) *under the Defence of the most High, shall abide under the Shadow of the Almighty: I will say unto the Lord, Thou art my Hope and my strong Hold; my God, in him will I trust. For he shall deliver thee from the Snare of the Hunter* (from Men and Devils that intend thee Mischief) *and from the noisome Pestilence.*

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He shall defend thee under his Wings, and thou shalt be safe under his Feathers: His Faithfulness and Truth shall be thy Shield and Buckler. SERM. X.

*Thou shalt not be afraid for any Terror in the Night; nor for the Arrow that flieth by Day; for the Pestilence that walketh in Darkness, nor for the Sickness that destroyeth in the Noon-Day. A Thousand shall fall beside thee, and ten thousand at thy Right Hand, but it shall not come nigh thee. For thou, Lord, art my Hope, thou hast set mine House of Defence very high. There shall no Evil happen unto thee, neither shall any Plague come nigh thy Dwelling; Psal. xci. 1—7, 9, 10. This is the Security of holy and good Men; and by what Means does the Providence of God effect it? Why, the remaining Part of my Text informs us, *Because he shall give his Angels Charge over thee, to keep thee in all thy Ways. They shall bear thee in their Hands, that thou hurt not thy Foot against a Stone; ver. 11, 12.* So that the *Angels* are the *Defence* which the most High vouchsafes to those that fear him; they are declared to be the *Shadow of the Almighty*: These are the *Wings* and the *Feathers of Providence*, under which the Righteous are preserved safe; these *faithful* and *true Ministers of God*, are the *Shield and Buckler*, that*

keep

SERM. keep Plague, and Pestilence, the Terrors of

X. *the Night and the Arrows of the Day*, (every

Thing hurtful, whether Beasts, or Devils, or Men) from doing them any Harm. For so it presently follows, *Thou shalt go upon the Lion and the Adder; the young Lion and the Dragon shalt thou tread under thy Feet*; ver. 13. Neither is Immunity, or Freedom from the Evils of the World, the only Blessing they minister to us: But the *Successes*, the *Advantages*, and the *Honours* of Life, the Psalmist seems to think conveyed to us by the same Hands. For in the following Verses, in which Providence is introduced, as speaking still of the Security of those that place their Confidence in him, it may reasonably be supposed, that the Instruments of his Providence are still the same. Observe then, how the Psalm concludes, *Because he has set his Love upon Me, therefore will I deliver him: I will set him up because he has known my Name. He shall call upon me, and I will hear him; yea, I am with him in Trouble, I will deliver him, and bring him to Honour. With long Life will I satisfy him*; and when that is expired, *will I shew him my Salvation*; ver. 14, 15, 16. So that our Prosperity here, and Happiness hereafter, is what under *Christ*, and as the

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the Ministry of Angels consists. 237

the Ministers of *Christ*, they forward and pro- S E R M.
mote. For, as my last Text set forth, *They* X.
are ministering Spirits sent forth to minister for
the Heirs of Salvation: And then if those
Heirs don't themselves obstruct their Designs,
to *Salvation* will they conduct them.

The Truth of this under it's several Parti-
culars, is what I shall prove in this Day's Dis-
course. I shall shew that *Men*, that good Men
especially, those that *dwell under the Defence*
of the most High, are placed under the *Guar-*
dianship of Holy Angels, who in all the *Stages*
and *Accidents* of Life, are at Hand to protect
them. Whether every Man has an Angel to
himself; or whether the same Angel may not
sometimes have the Care of one Man, some-
times of another, and sometimes perhaps of
more than one, are Questions into which I
shall not enter: It may sometimes happen,
that many are under the Care of one; and at
other Times on the contrary, that one may be
under the Care of many, as is particularly re-
markable in the Case of *Jacob* at *Mahanaim*,
Gen. xxxii. 1, 2. and of *Elisha* at *Dothan*,
who were each of them guarded with *Hosts*,
or *Armies* of Holy Angels; 2 *Kings* vi. 17.
However it is certain, that every good Man is
under the Protection of *one*, or *more* of these
Blessed

SERM. Blessed Spirits. This is what the Psalmist

X. most expressly affirms: *He shall give his Angels charge over thee, to keep thee in all thy Ways. They shall bear thee in their Hands, that thou hurt not thy Foot against a Stone;* Matt. iv. 6. The Devil, in his Application of this Text to our Saviour, might perhaps represent it as a particular Promise made to him. But the Psalmist undoubtedly delivers it as true of every faithful Servant of *Christ*, as of *Christ* himself. For in another Place, he pronounces the same Blessing of all in general that fear God. *The Angel of the Lord* (saith he) *encampeth round about them that fear him, and delivereth them;* Psal. xxxiv. 7. Whence again one may infer, that those who truly fear the Lord, have, in Dangers and Distresses, Numbers of these Spirits engaged in their Defence. For the Angel of the Lord is said you see, *to encamp* about them, which would incline one to understand some *leading Angel*, and an *Host* under him. That this is really true in Fact we shall see hereafter: But first let us confirm a little further the general Doctrine, that every good Man is under the Protection of *one* of these Heavenly Spirits at least.

That

That the *Jews* had this Notion is very SERM. evident, not only from their common Books, X. but also from the holy Scriptures themselves; particularly from that remarkable Passage recorded in the *12th of the Acts*; which is a Proof too, that they held the same Opinion after they were Christians, and that without the least condemnation from the sacred Text. For when *St Peter*, *Acts* xii. 12—15. was miraculously delivered from Prison, and came to the House, where he knew the Disciples were met to pray: The Servant Maid, who brought in Word that *Peter* was at the Gate, was answered by the Disciples, who thought him too secure in Chains, to be there, that *she was mad*: And therefore, when the Maid persisted in it, they concluded *it was his Angel*; meaning without Doubt his *Guardian Angel*, who, as they supposed, had for some special Reason, assumed his Voice, by which the Maid mistook him for *Peter himself*. This shews plainly, what was the Opinion of the *Jews* in the Case.

But that which ought to have most Weight with *us*, and indeed which gives a strong and undeniable Confirmation to this Doctrine, is our Saviour's own Determination of the Case. For such is that well known Cau-
tion

SERM. tion to his Disciples, *Take heed that ye*

X. *despise not one of these little ones: For I say*
 unto you, that in Heaven their Angels do al-
 ways behold the Face of my Father which is
 in Heaven, Matt. xviii. 10. This manifestly
 implies, nay it expressly affirms, that all
 such little ones as *Christ* had before him,
 and all that represented and became as such
 little ones, *i. e.* all meek and humble People,
 have their proper Guardian-Angels to assist
 them, and to avenge all Wrongs or Injuries
 done them: And therefore *take Heed* (saith he)
how ye offend them: For the Angels that are
 appointed your Guardians upon Earth, have
 always ready and free Access to my Father
 in Heaven; who consequently will obtain
 and execute some Commissions of Vengeance
 from him, upon those who despise or op-
 press their Charge. This must be the na-
 tural Sense of the Words: And therefore,
 since they were designedly and purposely
 spoken to those, who certainly held this
 Notion of Guardian-Angels; they are a cer-
 tain Evidence, that the Doctrine is true;
 since, if otherwise, it will be very hard to
 conceive, how our Saviour, by such an Af-
 fertion, should give Countenance to a false
 Opinion.

The

the Ministry of Angels consists.

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The general Doctrine therefore, being thus S E R M. established, *viz.* That good Men are cer- X. tainly under the Tutelage of Angels, either fewer or more, as their Circumstances require; let us now examine more particularly, in what good Offices their Tutelage consists. And here we shall find, that our Preservation, both as to Body and Soul, all our Affairs, whether Spiritual or Temporal, are intrusted in great Measure by the Providence of God, to their Ministry and Care.

In the Affairs of this Life, they both assist and protect us; *i. e.* They forward, and promote our temporal Good, and shield and defend us from Accidents and Dangers. And this they do in all the Ages and Circumstances of Life. Their Care of *little Children* is expressly affirmed in that Caution before-mentioned given by our Saviour, that we should not despise them. *Take heed that ye despise not one of these little ones: For I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven, Matt. xviii. 10. i. e.* Those Angels who are near and high in the Favour of God, and have always Freedom of Access to his Throne, are by God appointed the Guardians of lit-

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tle

S E R M. the Children on Earth, who therefore will
 X. bring down God's Vengeance on those who
 injure or despise them. And their Diligence
 with Regard to our Lord himself, whilst
 yet in the Cradle, we learn from an An-
 gel's warning his Parents *to fly with him
 into Egypt*, Matt. ii. 13. When Herod with
 Cruelty sought to destroy him, ver. 19. And
 from the second Notice given them by the
 same, or another, Angel, when the Danger
 was over, to *return into the Land of Israel
 again*. And that this was no Instance of
 a singular Charge taken of our Lord, in Re-
 gard to his high and super-excellent Digni-
 ty, may be inferred from the same Case
 shewn to Ishmael, Abraham's rejected and
 cast-off Son, who being destitute in the
 Wilderness, and dying with Thirst, *an An-
 gel of God calls to Hagar (his Mother) out of
 Heaven*, and shows her a Well, from whence
*she filled her Bottle with Water, and gave
 him Drink*. Gen. xxi. 17—19.

And that they continue the same Watch-
 fulness, and Care, over Men that are fur-
 ther advanced in Years, we learn for the
 Case of the Prophet *Elijah*, who flying in-
 to the Wilderness also in Distress, and there
 requesting for himself that he might die,

as

as being impatient of Life, under the Want SERM.
he apprehended himself to be in, an Angel X.
directs him to *a Cake baken on the Coals,*
and a Cruse of Water at his Head, miracu-
lously provided for him, and as miracu-
lously sustaining him for *forty Days and*
forty Nights, till he came into *Horeb the*
Mount of God, 1 Kings xix. 4—8.

And as they thus afford us Succour in
Distress, so also do they procure us Suc-
cess in our Affairs. In Confidence of which,
when *Abraham* sends his Son to *Nabor,*
under the Care of his Servant, he expresses
an Assurance that *God would send his Angel*
before him, Gen. xxiv. 7. And *Isaac* we find
was actually attended with remarkable Cir-
cumstances of Success in his Journey, which
we may reasonably conclude were brought
about by the holy Angel, who, his Fa-
ther prayed, might go with and accompany
him.

And that the same benign and heavenly
Spirits, are always at Hand to *protect* or *rescue*
us; that they prevent us from falling into
Dangers, or bring us safely out of those we
cannot lawfully avoid, appears from nume-
rous and undeniable Passages of holy Scrip-
ture. My Time won't permit me to pro-

SERM. duce very many; but a few I will mention.
X.

When *Jacob* was under immediate Apprehensions of his Brother's Fury, *an Host of Angels* is said to have met him, *Gen.* xxxii. 2. with one of which also *he wrestled and prevailed*; and obtained of him an Assurance, that *as he had prevailed with God*, (*i. e.* with an Angel, who are sometimes called Gods in Scripture) *so also should he powerfully prevail with Man*, ver. 28. And what was the Consequence, appears from the History of his next Day's Travail; when his Brother meets him in a Temper contrary to what he apprehended, not to put in Execution his Vows of Cruelty and Revenge; but with all the endearing Expressions of Tendernefs, Affection, and Love.

Thus again when *Elisha* was in greater Danger, being furrounded with an Army of *Syrians*, sufficient to encompass the whole City of *Dothan*, where he was, insomuch that his Servant, in Despair of his escaping, cried, *Alas, my Master, how shall we do?* Even then the holy Man of God, knew that he had a greater Army to defend him. For he immediately bid his Servant, *Fear not,*

not, for they (saith he) that be with us, are SERM.
more than they that be with them. And X.

Elisha prayed and said, Lord, I pray thee,
open his Eyes that he may see: And the
Lord opened the Eyes of the young Man, and
he saw, and behold, the Mountain was full
of Horses and Chariots of Fire round about
Elisha, 2 Kings vi. 13,—17. i. e. Those
Ministers who by Nature are as Flames of
Fire, were present in Defence of Elisha,
now in the Likeness of Horses and Cha-
riots of Fire, the same Form in which they
had appeared to Elisha before, when they
parted him and his Master asunder, and took
up Elijah by a Whirlwind into Heaven, ch.
ii. 11. Under this powerful Appearance,
God sends them to the Succour of the Dis-
ciple now, and by them strikes the Syrians
with Blindness, delivers them into the Power
of Elisha, who leads them to Samaria,
the Capital of the King of Israel, their
Enemy; but there preserves them from De-
struction, kindly entertains them, and sends
them away with so much Generosity and
Honour, that the Bands of Syria came no
more into the Land of Israel, chap. vi. 18,
—23.

SERM. Another Instance of the same Kind is
X. the remarkable Preservation of *Shadrach, Meshach, and Abednego*, in the *burning fiery Furnace at Babylon*, which *Nebuchadnezzar* himself, who commanded it, saw, and proclaimed, to be the Work of an Angel. For the King was astonished, and rose up in haste and spake, and said unto his Counsellors, Did not we cast three Men bound into the Midst of the Fire? They answered and said unto the King, True, O King. But the King answered and said, Lo, I see four Men, loose, walking in the Midst of the Fire; and they have no Hurt, and the Form of the fourth is like a Son of God, Dan. iii. 24—28. i. e. Like to an Angel, who in those Eastern Nations, were frequently stiled *Beniel, the Sons of God*, Job i. 6. and ii. 1. and xxxviii. 7. And that *Nebuchadnezzar* meant so, his own Sense and Acknowledgment of the Miracle, plainly shews. For when he and his Nobles, saw the Men come forth from the Furnace, without having so much as a Hair of their Heads singed, nor their Coats changed, nor the Smell of Fire remaining upon them: He burst out into an Extasy of Adoration and Praise, and said, *Blessed be the Lord God of Shadrach, Meshach,*

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Mesbach, and Abednego, who has sent his Angel, and delivered his Servants that trusted in him, and changed the King's Word; i. e. he disappointed and rendered his Threats and Punishment of no Effect. SERM. X.

The Book of Daniel, which furnishes us with this Instance, supplies us with another, not less to our Purpose, in a Delivery vouchsafed to the Prophet himself. Daniel, tho' highly in Favour with the King, was, for worshipping his God, by a Decree insidiously obtained of the King, against his Will, thrown into the Den of Lions to be devoured: The King, highly concerned, and grieved, that he had not Interest, nor Power, sufficient to save him from the Den, was impatient to inform himself, how he fared in it. And therefore, after a Night passed in Sadness and Grief, he arose up very early in the Morning, and went in Haste unto the Den of Lions. And when he came unto the Den, he cried with a lamentable Voice unto Daniel, — O Daniel, Servant of the Living God, Is thy God, whom thou servest continually able to deliver thee from the Lions? Then said Daniel unto the King, O King, live for ever. My God hath sent his Angel,

SERM. *and has shut the Lions Mouths, that they have*
 X. *not hurt me; Daniel vi. 19—22.*

To these Instances from the Old Testament, let us add two others from the New, and from thence observe by the Way, that this Ministry of Angels is *no low Dispensation*, adapted only to the State of Mankind before *Christ* appeared and called them to himself; but has been, and is, and will be (no doubt) the Means, or Instrument of the Providence of God, as well under the *Gospel*, as under the *Law*; as well until the *End* of the World, as from the *Beginning* of it. There is no difference, as I can find, but that those Heavenly Spirits, who acted before by Commission from the *Father*, do now (since *Christ* has been exalted, and set at the Right Hand of God above them all, all of them being put in Subjection to him under his Feet; *Ephes. i. 20—22. Heb. ii. 8.* they do now I say, all) continue still the same Ministrations, they minister still for the Heirs of Salvation, but only by Order and Commission *from the Son*. He sends them forth; but *forth* they still come: Two Instances of which I promised to mention, with relation to their delivering us from temporal Dangers; both of which occur in the *Acts of the Apostles*.

Where

Where first we read, that they were *all of* SERM.
them delivered, the whole College of them, X.
all at once, were delivered by an Angel. *For*
when the High-Priest, and the Sadducees had
laid their Hands on them, and put them into
the common Prison; an Angel of the Lord
came by Night, and opened the Prison-Doors,
and brought them forth: And then spoke and
conversed with them, and told them what
they should do, bid them go, *stand and speak*
in the Temple to the People, all the Words of
this Life; Acts v. 17—20. Neither the
Doors of the Prison, though shut with all Safe-
ty, nor the Keepers standing watchfully with-
out, before the Doors, ver. 23. were able, it
seems, to keep them in, or to see their Escape.
The Angel that could exhibit *himself visible to*
the Apostles, could also bring the Apostles out
invisibly to those that watched them. We
have much the like Story, but more circum-
stantially related, in the Case of St Peter. I
must read you the whole Passage, because
every Line of it is much to the Purpose.
When Herod had apprehended Peter to please
the Jews, who thirsted for his Blood, *he put*
him in Prison, and delivered him to four Qua-
ternions, i. e. to sixteen Soldiers, *to keep him,*
four at a Time, two within to whom he was
chained,

SERM. chained, and two to watch at the Door with-

X. out: *Herod intending after Easter to bring him forth to the People. Thus was Peter kept in Prison: But Prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth: The same Night Peter was sleeping between two Soldiers; bound with two Chains about his Wrists (which were also bound about the Wrists of the Soldiers). And the Keepers also, two other Soldiers, before the Door, kept the Prison. And behold, an Angel of the Lord came upon him, and a Light shined in the Prison: And he smote Peter on the Side to awake him, and raised him up, saying, Arise up quickly. And his Chains fell off from his Hands. And the Angel said unto him, Gird thyself, and bind on thy Sandals, (i. e. his Shoes) and so he did. And he saith unto him, cast thy Garment about thee and follow me. And he went out and followed him; and wist not that it was true which was done by the Angel; but thought he saw a Vision. But when they were past the first and second Ward, they came unto the Iron Gate which leadeth out of the Prison into the City; which Gate immediately opened to them of it's own Accord: i. e. seemingly so: For Peter saw not how it was*

opene :

opened: Though it was the Power of these SERM. Angel, that opened it. *And they went out, X. and passed on through one Street: And forth- with the Angel, that now had seen him safe, departed from him. And when Peter was come to himself (i. e. when he perceived himself to be perfectly awake, and not in a Dream) he said, Now know I of a Surety, that the Lord hath sent his Angel, and hath delivered me out of the Hand of Herod, and from all the Expectations of the People of the Jews. Acts xii. 4—11.* Now here you learn again, that neither Prisons, nor Guards, nor Chains, nor even Iron Gates, are sufficient to confine, or hold in any whom an Angel of God has Commission to deliver. So good Reason had the Psalmist to say of those that *dwell under the Defence of the most High, that no Evil should happen unto them, nor any Plague come nigh their Dwelling: And that because he gives his Angels charge over them, to keep them in all their Ways, to bear them in their Hands that they hurt not their Foot against a Stone.*

But to conclude by way of Inference, this present Discourse, what a noble Example have I set before you; and, how highly worthy your Imitation. God and his Angels, you see, are all solicitous for us: And the one as willing

SERM. willing to be helpful to us, as the other is

X. gracious in appointing them to Offices so agreeable to them. How then, Dear Christians, can any of *us* have any other Affections than those of Tenderness and Concern for one another? How can we forbear to run with all the Help, it is in our Power to give, to such of our Brethren as are any ways capable of being benefited by us? If the highest and most exalted of the Heavenly Host, never think themselves better employed, than when engaged in their Ministry for Men; can any Ranks of Men suppose themselves too great to stoop to the Protection or Relief of those that are below them? The lowest Angel in Heaven we must conceive much higher, than the greatest of Mortals: And yet there is no Mortal so poor or so low, but to whom any Angel is willing to extend his Care. Shall we then, who are of the same Passions and Infirmities with our Brethren, cast upon them a haughty, or a negligent Look, stop our Ears to their Complaints, and vainly imagine, that our superior Station makes it beneath us to lend them an assisting Hand? When Angels are so good to compassionate Miseries, and to prevent or remove Fears, which they cannot feel; how hard-hearted, how

how insensible must Mortals be, who are every Day subject to Dangers, Diseases, Sicknesses, or Wants; if they are not at all Times willing, and at all Times expeditious, to relieve the poorest, and most destitute of their Fellow *Christians* under any Misfortune? For God's Sake therefore, let every one of us aim even in this World, to be so far *like the Angels in Heaven*, as to unite in that glorious Design of Assisting one another, which all Heaven is unanimous in, and every good Spirit so heartily promotes.

Which that we may all do, God of his infinite Mercy grant, through Jesus Christ our Lord. Amen.



SERMON

In

S E R M O N XI.

The Sin of the Apostate Angels.

J U D E ver. 6

The Angels which kept not their first Estate, but left their own Habitation, be hath reserved, in everlasting Chains, under Darknes, unto the Judgment of the great Day.

I HAVE upon some late Returns of the Festival of *St Michael*, which is now again approaching, turned to you the bright and triumphant Part of the Solemnity; celebrating those pure and blessed Spirits, who, after a Trial suitable to their Strength, retaining their Integrity and Fidelity to their Maker, and so keeping their Estate in the Realms of Light, are deputed by him, who is the Father of us all, to conduct those amongst us, (who like them persevere in that State of Probation, which we also must

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go through) to the Attainment and Possession SERM.
of those happy Regions, which they enjoy. **XI.**

But the Words which I have made choice of
for our present Meditations, lead me to dis-
course not so much of our heavenly Guar-
dians, as of these *accursed Spirits*, who, being
Enemies to our Salvation, make us stand in
Need of their Tutelage and Defence. I design,
with God's Leave, this Day to treat of Spi-
rits created happy and good, and designed
by their Maker, for the eternal Enjoyment
of their first glorious State; but who, turn-
ing Apostates and Rebels against God, were
banished from the Court, and Residence of
their King, and thrown down to wander in
these lower Regions, where they still carry
on the same Enmity against Heaven; and
since they cannot recover their own Seats of
Bliss, labour to compleat both their own
Misery and ours, by drawing as many, as
they are able to deceive, into that further
inexpressible and endless Destruction, to
which they themselves will hereafter be
doomed.

This Subject I would offer to your Thoughts
at present; and for a Foundation, have fixed
on the Words I have read to you, which
(together with the paralld Text in *St Peter*,
2 Pet.

256 *The Sin of the Apostate Angels.*

SERM. 2 Pet. ii. 4. are the most express I know of

XI. (as to the *Sin* and *Fall* of those unhappy Spirits) in all the Scriptures. There is no Occasion to shew what Reference, or Relation they bear to the Context, because I have selected them for the Sake of the Doctrine, which the very Words themselves contain, without taking into Consideration either what goes before, or what comes after. In order therefore, to set both my Text, and my Subject in the best Light I am able, I will range what I have to say in the following Order, viz.

I. First, I will endeavour to lay before you the *Sin* of the wicked and apostate Angels, which was the *Occasion* of their Fall. And then,

II. Secondly, I would shew you what *Ruin* and *Destruction* their Sin entailed on them, or to what *State* their *Fall* reduced them.

I. First, I shall endeavour to lay before you the *Sin* of the wicked and apostate Angels, which was the *Occasion* of their Fall. The *Sin* in general, that was the Foundation and Source of it, is thought by most of the Learned that have enquired into it, to have been
Ambition

Ambition and Pride: For to this the Son of SERM.
Sirach seems to allude; *The Beginning of* **XI.**
Pride (saith he) *is when one departeth from*
God, and his Heart is turned away from his
Maker: For Pride is [or was] the Beginning
of Sin, and he that hath it shall pour out Abo-
mination. And therefore the Lord brought
upon them strange Calamities, and overthrew
them utterly; *Ecclus. x. 12, 13.* And it is
 very remarkable, that when *Leviathan* (which
 is generally understood to be set forth as the
 Emblem of the Devil) is described in the
 Book of *Job*, the Lord *Jehovah* (for it is He
 that is there speaking to *Job*) closeth the lofty
 Image of him thus; *He beholdeth all high*
Things: He is a King over all the Children of
Pride; *Job xli. 34.* An Allusion again to
 this some suppose *St Paul* also to make, when
 he forbids that *a Novice* be made *a Bishop*,
lest being lifted up with Pride, he fall into the
Condemnation of the Devil, or as it is in the
 next Verse, *into the Snare of the Devil;*
1 Tim. iii. 6, 7. i. e. lest by resembling the
 Devil in his Sin, he come at last to share with
 him in his Punishment, or to be punished in
 such Manner as the Devil was *.

VOL. III.

S

That

* In this Text of *St Paul*, 1 Tim. iii. 6, 7. I rather think,
 that the Word *διαβόλος* should be rendered *Calumniator*, or
Slanderer,

SERM.

XI.

That *Pride* then was the Occasion of *Satan's* Fall, I think we may safely venture to affirm: But then the next Question will be, in what Particular this *Pride* was shewn: And I don't know where we can get any better Intelligence as to this; than what is afforded us in the Text; which yet is expressed in such general Terms, as rather to furnish *Hints* for *Conjecture*, than *Foundation* for any settled *Belief*. However, let us consider the Words, as far as we may without straining them; and though we should not hit upon the *certain* Sense, try for one, however, that they are *capable* of bearing.

Now the Sin of these Angels is described in the Text, both *negatively* and *affirmatively*:

Negatively, in *not keeping their first Estate*:

Affirmatively, in *leaving their own Habitation*.

Both these Accounts of them are *certainly true*, as being the Testimony of one who writ under the Influence of an infallible Guide: But in what *particular* Sense, either of the Accounts is to be understood, neither the Text before us, nor any other Text in the

Slanderer, or *false Accuser*; as it is in ver. 11, and 2 *Tim.* iii. 3. and *Tit.* ii. 3. And then it must refer to *those that are without*, (i. e. without the Church) in the 7th Verse, under whose *Censure* a Bishop should be careful of falling.

Bible

Bible that I know of, is clear enough to in-
form us. For this Reason, I declare to you
beforehand, that I shall only aim at a *probable*
Interpretation, and not desire to impose it on
you as a *certain* one.

SERM.

XI.

Now the *Negative* Account which the
Text gives us, is, that the fallen Angels *did*
not keep their first Estate; i. e. they were not
contented with that Estate and Dignity, in
which they were originally created. The
more verbal Translation is thrown into the
Margin, *the Angels which kept not THEIR*
PRINCIPALITY: For that is the literal ren-
dering of the Greek; ἄγγελοι τὰς μὴ τηροῦν-
τας τὴν αὐτῶν ἀρχὴν, *the Angels that kept not*
their own Principality. Now *Principality* is
a Word often used in the New Testament to
signify one of the Orders, or Classes of the
Holy Angels; so called perhaps, from their
being one of the *principal* Orders, and having
Superiority or Government, either over some
inferior Angels above, or over some States, or
Provinces, or Principalities below. So far is
certain, that *Principalities*, whenever named,
are always joined with those, that are supposed
to be high in Rank among the Angelick
Hosts. *Thrones*, and *Dominions*, and *Princi-*
palities, and *Powers*, are Names that general-

SERM. ly go together. I could therefore imagine,

XI. that when St *Jude*, in my Text, says that
 the fallen Angels *kept not their Principality*;
 meant that those Angels, though they were
Principalities in the Hosts of Heaven, though
 they were higher in Rank and Dignity, than
 many Orders of Angels below them; yet
 were they not contented with their Station or
 Degree, but repined that they were not crea-
 ted or advanced, to one still higher. They
 might want perhaps to be *Thrones*, or *Cheru-*
bim, or *Seraphim* in Heaven; which the
 Scriptures describe to us, as some of the high-
 est Orders of all; and because these Principa-
 lities were not such too, they envied those
 that were, and would not be content. Instead
 of shewing themselves thankful and obedient
 to their munificent Creator, for placing them
 so high; they might murmur and repine at
 him for not placing them highest; and in-
 stead of chearfully performing those ministeri-
 al Offices, which was incumbent on Spirits of
 a subaltern Rank; they might soar and aspire
 to Offices above them, and so interrupt the
 Discipline, and Order, and Harmony observed
 in the Angelick Hosts.

In this Sense, it is possible, *the Angels kept
 not their first Estate*: But though they were
Principalities,

Principalities, and so (according to the Hierarchy of the Schoolmen) were above *Angels*, and *Arch-Angels*, and perhaps above higher Classes still; yet because their were other Orders above themselves; because, as I said before, they were not above *Dominions*, and *Virtues*, and *Thrones*; because they were not above *Cherubim* and *Seraphim* too; they would not be content with their Station and Rank; they thought themselves too low, whilst they were *only Principalities*.

This Interpretation, you see, gives a Sense to the Words; but that it is the true and real Meaning of the Apostle, I dare not affirm. However, I have so much of Scripture to countenance what I have said, that St Paul twice assures us, there were *Principalities* and *Powers* among the Angels that fell; once when he warns us to *put on the whole Armour of God, because we wrestle not against Flesh and Blood, but against Principalities and Powers*, &c. Ephes. vi. 11, 12. and again when he tells us, that *Christ spoiled Principalities and Powers by his Cross, and made a shew of them openly*; Coloss. ii. 15.

Let us now try whether we can give a Solution; that may appear a little plausible, also of the affirmative Account of the Angels Fall

SERM. in my Text; which ascribes it to *the leaving*

XI. *their own Habitation*, or, [as the Greek expresses it, ἀπολιπόντας τὸ ἴδιον οἰκητήριον,] to *their leaving their own PROPER Habitation*. And this Expression would introduce a Man to suppose that the fallen Angels *had* a *Habitation*, which was *proper*, or *peculiar* to themselves; and that their *Sin* consisted in their *leaving* or *forsaking* this Habitation. In order therefore, to fix some Meaning upon the Words; permit me in the first Place to suggest a few Thoughts about the *Habitations* of Angels; and then secondly, to add what may seem plausible concerning the fallen Angels *deserting theirs*.

And first, with relation to the *Habitations* of Angels, it is on all Hands agreed, that their Seats are in *Heaven*. But *Heaven* is a large Place; and he that came from it, tells us, *there are many Mansions* in it, *John* xiv. 2. It is not therefore necessary to suppose, that the Angels are all in one Part of it; or that they may not have proper Spheres allotted them, wherein they are expected to inhabit or abide. For the *Sun* and the *Stars*, are all of them *in Heaven*; and yet they keep their several Stations, and come not within one another's Bounds. In like Manner all the *Angels* may

may be *in Heaven*; one in this Part, and another in that; but so as not to be where they please, but in Places allotted peculiarly to each. And what confirms this Observation is, that though our Translation of the *Greek Testament* often mentions the Angels of *Heaven*, or *in Heaven*, in the *singular* Number; yet the Original every where keeps to the *plural*; and calls them the Angels of *the Heavens*, or, the Angels *in the Heavens*.

And since it is now become a current Opinion amongst Astronomers and Philosophers, (and an Opinion that is far from derogating from the Honour and Glory of God;) *viz.* that the glorious Luminaries in the Heavens, are of all them *Worlds*, or Bodies that enlighten other Worlds, that are dependent on them, (as the Sun does our Earth, the Moon, and the other Planets, which are also in his Retinue;) since, I say, the heavenly Bodies are now by all Philosophers, universally supposed to be so many *Worlds*, and Worlds inhabited; what forbids us to suppose that all the luminous or bright ones are the Dwellings of Angels. The rest of the *Planets*, like our Earth, may serve perhaps for more earthly and flegmatick Creatures like ourselves: But for the *Sun*, and *fixed Stars* (which are all

S E R M. supposed to be Sun.) let the constituent Parts
 XI. of them be as suble as you please; yet I
 don't see why they may not be suitable
 Habitations for *Angels* that are *Spirits*, and
 for *Ministers* that are a *flaming Fire*, Psal.
 civ. 2.

And should it be so; should the *Stars*
 be *Worlds*, and *Worlds* of *Angels*; there are
 enow of them to supply Angels of as ma-
 ny *Orders* and *Denominations*, as either the
 Scrip ures have named, or the School-Men
 can invent. For, besides the numerous Hosts
 that nightly appear to our naked Eye; our
 Glasses discover Millions more, and give us
 sufficient Reason to think that there are
 Millions of Millions still, which human In-
 vention never did yet, nor perhaps ever will,
 bring to our View. *Space*, which is itself
infinite, may be *infinitely filled*. For, since
 we cannot conceive any Bounds to *Space*;
 so neither can we conceive *Space* without
 Room for *Worlds* to be in.

And where, in this immense and infinite
 Expansion, the *Schechinah* or *Glory*, the *Seat*,
 or *Throne* of God may be placed, I pre-
 sume not to surmise: But that there is such
 a visible *Throne* or *Glory*, somewhere in the
Heavens, the holy Scriptures not only sup-
 pose,

pose, but assert. And wherever it be; that ERM.
is sufficient to give the Precedency, Super- XI.
iority, or Pre-eminence, to those Spirits or
Angels, whose Orbs or Worlds are nearest
to it. For the more near, or immediate
their Approach, or Attendance, on the Di-
vine Presence is; so much, they are more
honoured and glorified, more happy and
blessed. And according to the several De-
grees of Nearness, may the inspired Wri-
ters give the several Angelick Orders, their
Ranks and Names.

And one of these Worlds it is not im-
possible, but that the fallen Angels my Text
speaks of, the *Principalities*, which were not
contented with their State, might originally
inhabit; but which, being dissatisfied with
the Station, or Situation it had in the Uni-
verse, they *left* or forsook: Concerning which
affirmative Account of their Sin, I would
offer a Conjecture.

As a *Conjecture only*, I offer it, because
nothing more can be affirmed for a Cer-
tainty, than what the Text tells us, *viz.*
that they *did leave* it, that they deserted or
forsook it. *Why*, or *how*, or *what* they left
and forsook it for, is no where affirmed:
I touch upon it therefore, only by Way of
Speculation,

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SERM. Speculation. In the Pursuance of which, I

XI. have already supposed, that the fallen Angels, were not contented with that Station or Degree, in which God had originally placed them. The World he allotted them, might not perhaps, in their Opinion, be high enough in the Heavens: They might think it not near enough to the Throne of God. Which *Nearness* only, can give the Denomination of *Height*, where, properly speaking, there is neither Top nor Bottom, nor Sides nor Ends, but where the Bounds are every where unlimited. But they were not, they might imagine, near enough to the Throne: They saw others before them; and probably might attempt to invade their Seats, or perhaps to usurp the Throne itself *. And should I suppose even this; I have two remarkable Passages in the Prophets, which may seem to countenance my Sentiments. The one in *Isaiab*, where he

* The Thought of the Divine *Milton*, might not be more poetical than true.

The banded Powers of Satan hasting on
With furious Expedition; for they ween'd

.....
To win the Mount of God, and on his Throne
To set the Envier of his State, the proud

Aspirer, Book vi. ver. 85, &c.

describes

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describes the Haughtiness and Ambition of S E R M. the King of *Babylon*: The other in *Ezekiel*, XI. when he also describes the Elation and Pride of the Prince of *Tyre*. For they both do it in Terms, so exactly representing the Pride of the Devil, as that each of them is thought by most Commentators to allude to the Fall of that Apostate Angel. For thus *Isaiah* in the first Place—*How art thou fallen from Heaven, O Lucifer, Son of the Morn!—For thou hast said in thine Heart, I will ascend into Heaven; I will exalt my Throne above the Stars of God; (mind the Expression; I will exalt my Throne above the Stars of God,) I will sit also upon the Mount of the Congregation, in the Sides of the North: I will ascend above the Heights of the Clouds, I will be like the most High: Yet shalt thou be brought down to Hell, to the Sides of the Pit,* Isa. xiv. 12—15. *i. e.* Thou shalt be brought down as low, as thou aspirest to be high: *From the Sides of the North*, Psal. xlviii. 2. (which signify the Heavens, where God's Throne was placed,) *to the Sides of the Pit*, or lowest Hell, the most distant from it. And thus again, *Ezekiel* tells the Prince of *Tyre*, whom he also calls the *anointed Cherub*, Ezek. ii. 3. and describes him as originally

S E R M. originally seated in exceeding Splendor and

XI. Glory. *Thine Heart is lifted up, thou hast said, I am a God, I sit in the Seat of God;* ver. 2. Which is exactly agreeable to the Character which the Apostle St Paul also gives of the *Anti-Christ*, which is to come, that *Man of Sin, the Son of Perdition*, and the truest Representative of the Devil, his Father, viz. That he opposeth and exalteth himself above all that is called God, or that is worshipped: So that he, as God, sitteth in the Temple of God, shewing himself that he is God, 2 Thess. ii. 3, 4.

But I will dwell no longer upon Conjectures or Speculations, which I own ought to be very sparingly used, or indulged in the Pulpit. But as the Text before me is one that the Church proposes to our Meditations, on the approaching Festival of St Michael, I was willing, if I could, to find out it's thorough Meaning; or at least to find out some plausible Sense that the Words would bear. And since I could have but little Light from holy Scripture, I was tempted to look into the Book of Nature, to see what Conjectures might be made from thence. And though I have ventured to go further than any express Text of Scripture will support

support me, yet I am not aware, that I have SERM. advanced or surmised any Thing, with which XI. a single Text will clash. And since now I am proceeding to the *practical* Use of what I have said; (for my second Head must be reserved for the Subject of another Discourse) I shall not so much as take into Consideration, what I have only supposed; but shall build my Instructions upon the two general Points, in which the Scriptures themselves are full and clear; *viz.* that there are even *Angels*, who have *sinned*: And that the Sin they were guilty of, was *Ambition* and *Pride*.

In the first Place therefore, if *Angels sinned*, as my Text and the whole Tenor of Scripture tells us they did; how sensible should that make us of the spiritual Hazards, to which we frail Mortals stand exposed? If Beings so far superior to us in Wisdom and Power, disengaged from such Bodies, Affections, and Passions, as we bear about us; if Beings happy in the Presence of God, and highly advanced in the Court of Heaven; if such glorious Spirits, provoked neither by any ill Persuasion or Example from without, did yet sin, and so highly incense Almighty God, as by him to be laid under an irrevocable Decree to everlasting

SERM. lasting Darkness and Torments, how should

XI. we poor Worms betray ourselves, we, whose
 very Wisdom is Folly, and whose Strength is
 Weakness; how, I say, should we betray our
 Souls, should we ever imagine ourselves secure
 or safe? We, who, in this Conflict between
 Spirit and Sense, are situated in the very
 Country of the Enemy; within the Reach of
 his Stratagems and Ambuscades; obliged to
 be daily conversant with the very Instruments
 and Occasions of our Ruin; and supported in
 the Engagement, not by the *Fruition*, which
 the fallen Angels enjoyed, but by a *distant*
Prospect only of the Reward promised, by,
 and with which, we who are allotted to our
 Trial here (where *we walk by Faith, and not*
by Sight) must be encouraged and content?
 We, again I may say, who, besides the ori-
 ginal Weakness of our Minds, the natural
 Tendency of our bodily Inclinations, the con-
 stant Impressions from Objects without, the
 corrupt Bias of our depraved State, and the
 never-ceasing Sollicitations of a Tempter
 within, who makes use of all these Advanta-
 ges, and turns them against us; how mon-
 strously stupid should we be, to live without
 Thought, without Apprehension of the Dan-
 ger hanging over our Heads; when instructed
 by

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by this dismal Fate of an Order of Beings, so much more likely to stand, and yet so miserably sunk by their Fall? So reasonable and necessary is it, that the Fate of evil and wicked Spirits, should rouse us from Sleep, and quicken our Care. SERM. XI.

And then to render this Care *effectual*, it is no less necessary to reflect, in the second Place, upon the *Sin*, or *Fault*, of these unhappy Spirits, or what it was that occasioned their Fall. And that was, for not being contented with the Estate which God had allotted them. Even Beings that were, or held, *Principalities*, those higher Orders of the Blessed Spirits, for soaring to be greater and higher still, *kept* not their *first Estate*, but *lost*, as well as *left*, their own Habitations. So far could Vanity, Self-Conceit, Ambition, and Pride, and the disdain to see any others greater than themselves, debauch Beings so very high in the Scale of Heaven.

How careful then ought we all of us to be, to avoid their Sin, that we may escape their Punishment! What a Lesson does it read us, to be every one contented in our proper Station, and chearfully as well as dutifully to perform the peculiar Duties of it! For God, who best knows what every one is fit for, appoints

S E R M. appoints to every one his proper Station : And

XI. to decline that Station, and to chuse ourselves
 another, is the *not keeping our first Estate, but leaving*, as it were, *our own Habitation*. And yet such is the Perverseness of our Self-Opinion ; that we generally think ourselves deserving of higher and better Stations than what we are in ; and better qualified to act in those Stations than those who fill them. And it is remarkable too, that, as formerly among the Angels, so now among Men, *they* generally think themselves *too low*, who in reality are very highly advanced : And though perhaps, they stand *within the Verge* of the *Throne* ; yet they think it not enough, but a Degradation of their Worth, if any stand *nearer*. They want to be *nearest of all* to the Throne : And perhaps an inward Dissatisfaction will remain, if they are not upon it. So like are fallen Angels and Men to one another. And no wonder it is so, when the Angels that fell, fell to the Earth and brought their pernicious Envy with them. Under the Influence of such Seducers, it can't be strange if a Vice that made it's Way into Heaven, should find an easy Reception on Earth. But since we know, that it has already sunk the Inhabitants of Heaven down to Earth, and shall plunge them

them hereafter into the nethermost Hell; SERM.
let us beware, *lest being lifted up with Pride,* XI.
we shall fall into the Devil's Condemnation,
1 Tim. iii. 6. and so instead of making our
Earth a Step to Heaven (as it was designed
to be), we abuse our Habitation as the Devil
did, and in the End, be cast into the Hell
prepared, or that is still preparing, for the
Devil and his Angels.

Now to God the Father, &c.]



S E R M O N XII.

The Fall of the Apostate Angels.

2 P E T. ii. 4.

God spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darknes, to be reserved unto Judgment.

THIS Chapter of *St Peter*, and the Epistle of *St Jude*, are so much alike in the Subject-Matter, Method, and Style, that *St Jude* is thought by most Commentators to have had this Epistle of *St Peter* before him, when he indited his. And also some antient *Jewish* Book in which some Prophecies of *Enoch* and *Noah* were recorded, from which *St Peter* also had copied before him, but which was very soon afterwards lost *. And no Man indeed can think any

* See Bishop *Sherlock's* First Dissertation, at the End of his Six Discourses on Prophecy.

otherwise,

otherwise, that reads and compares the one with the other. The Sin and Fall of the *Apostate Angels*, and the Destruction and Overthrow of *Sodom* and *Gomorrha*, are brought in by both as terrible Examples to strike Horror into the Minds of the false Teachers, and Seducers that were then creeping into the Church of *Christ*. But I shall not in my Doctrinal Part, consider these Words of *St Peter*, any more than I did *St Jude's*, with relation to the Context, but shall fix upon the Doctrine of the Text itself, (without any regard to what precedes, or what follows) in order to pursue what Discoveries we can make with relation to the Punishment of those unhappy Spirits of whom it speaks. The Reason why I chose *St Jude's* Words before, and *St Peter's* now, is because *St Jude* is more express as to the *Sin* of these Angels, and *St Peter* as to their *Fall*. And their *Fall* being the Subject which I reserved in my other Discourse for this; I chuse to lay *St Peter* before us on this Occasion, as being the most explicit of the two. But that you may have a clear Notion of both Parts of my Discourse at once, permit me, before I enter upon their *Fall*, which was the Beginning of *their Punishment*, to refresh your Memories, by recollecting

SERM. lecting in few Words the Substance of what
 XII. I have said with Relation to their Sin.

Now their Sin I shewed you was *Ambition* and *Pride*, which St *Jude* describes both *negatively* and *affirmatively*; negatively, in *not keeping their first Estate*; affirmatively, in *leaving their own Habitation*. Their not *keeping their first Estate*, I told you was better rendered in the Margin of our Bibles, by their not *keeping their own Principality*, i. e. in not being contented with being *Principalities*, which is an Order of Angels mentioned in Scripture, of which Order some of the fallen Angels may be supposed to have been. I imagined therefore, that St *Jude* might mean, that though these Angels were *Principalities* in the Host of Heaven; though they were higher in Rank and Dignity, than many other Orders below them; yet they were not contented with their Station or Degree, but repined that they were not created, or advanced to one still higher. They might want perhaps, to be *Thrones*, or *Cherubim*, or *Seraphim* in Heaven, which the Scriptures describe to us as some of the highest Orders of all, and because these *Principalities* were not such too, they envied those that were, would not keep their Station and Rank, would not perform the

the Duties and Offices, incumbent on their S E R M.
own Order, they would not be *Principalities*: XII.
But would *leave their Habitation*, i. e. their
own proper Habitation or Place of Dwelling,
which God had allotted them, which I sup-
posed might be one of the Stars, or Heavenly
Orbs above; all of which are now generally
thought to be Worlds inhabited as ours is,
and some of them perhaps, by Angels of dif-
ferent Denominations and Degrees. And since
the Scriptures assure us, that there is a *Shechi-
nah*, or Glory, or Throne of God somewhere
in the Heavens, I presumed to imagine, that
wherever that be, it is sufficient to give the
Precedency, or Pre-eminence to those Spirits
or Angels, whose Worlds, or Orbs are nearest
to it: For the more near and immediate, their
Approach and Attendance on the Divine Pre-
sence is, so much, they are more honoured
and glorified, more happy and blessed: And
according to the several Degrees of Nearness,
many of the inspired Writers give these Ange-
lick Hosts their Ranks and Names. And one
of these Worlds it is not impossible, but that the
fallen Angels or *Principalities*, that were not
contented with their Estate, might originally
inhabit, but which, being dissatisfied with the
Station, or Situation it had in the Universe,

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SERM. they left and forsook: They were not they
 XII. thought near enough to the Throne, they saw
 others before them, and might probably attempt to usurp their Seats, or perhaps, to invade the very Throne itself. A Notion which *Isaiah* seems to countenance, when he describes the Haughtiness, and Ambition of the King of *Babylon*, in Terms alluding to the Fall of the Apostate Angel—*How art thou fallen from Heaven, O Lucifer, Son of the Morning! For thou hast said in thine Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God: I will sit also upon the Mount of the Congregation, in the sides of the North, (i. e. the Place of God's Throne) I will ascend above the Height of the Clouds, I will be like the most High, Isaiah xiv. 12—14.*

This was the Substance of my former Discourse, in which you may remember, where I had not Scripture to avouch what I offered, I modestly proposed Hints for Conjecture, rather than Matter for solid Belief; the same Method which I shall pursue now in discoursing on the Punishment or Fall of these Angels, in which I desire to engage your Belief no further, than the Testimony of Scripture is clear.

The Fall of the Apostate Angels. 279

In our *English Version* St *Peter's Words* SERM.
run thus; *God spared not the Angels that sin-* XII.
ned, but cast them down to Hell, and delivered
them into Chains of Darknes to be reserved
unto Judgment. Now the first Word to be
taken notice of here is, that *God spared them*
not. He did not overlook, nor forgive their
Sin, he gave them neither Grace nor Room
for Repentance: As they had made themselves
the *Objects* of his Wrath, so he looked on
them as *Vessels of Wrath fitted for Destruction.*
Nor did the merciful Son of God, that good
and gracious Redeemer of Men, offer to in-
tercede or mediate on their Behalf; but being
one with his Father and present to his Mind,
left them without Help in the Destruction
they had wilfully drawn upon themselves:
For verily (saith the Holy Penman to the *He-*
brews) *he took not on him the Nature of An-*
gels, but he took on him the Seed of Abraham;
Heb. ii. 16. or, as the Words ought to be
rendered, *he taketh not hold of Angels, but of*
the Seed of Abraham he taketh hold; i. e. He
did not take hold of the Angels when they
were falling, but suffered them to lapse irre-
coverably, and for ever into Misery and Ruin;
but he took, or caught hold of Human Na-
ture, when it was ready to sink into eternal
T 4 Perdition,

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SERM. Perdition, and more particularly of the Seed
 XII. of *Abraham*, i. e. of all that, like *Abraham*,
 should fix their Faith and Dependance on
 him.

Why God, so inclined to Salvation, should
 pass by *Angels*, Beings of such more excellent
 and superior a Nature, when yet he vouchsafed
 to seek, and recover poor lost *Man*; whether
 it was that *Angels* had greater Strength to
 stand, and less Temptations to give way,
 their Sin, and the Motive of it, being entirely
 from themselves; whereas *Man*, being origi-
 nally more weak and frail, and being also de-
 luded, and seduced by a Tempter of superior
 Subtlety and Skill, could not through his Fall
 betray so much internal Malice and Envy, as
 the Devils did; or whether it was, because by
 the Sin which *Adam* committed, the whole
Human Nature was impaired, who being
 then all in *Adam's* Loins, must, though not
 actually consenting to his Sin, yet partake of
 his Punishment (as being all born under the
 Disfavour and Displeasure of God) had not a
 Redeemer stepped in, in their Behalf, whereas
 of the *Angels* none were punished but those
 who actually sinned themselves, and they per-
 haps but a small Number, compared with the
Angelick Hosts that stood; whether, I say,
 both

both, or either, or neither of these, or whether any other Reason yet invented by Man, XII. be the true Cause, why the Angels that fell were rejected, when Man found Mercy after his Fall, I pretend not to determine; but leave among the unsearchable Counsels of God: This is what my Text does not lead me to speak to, which only tells us that when the Angels had sinned *God spared them not*; he would not vouchsafe to admit them any more to his Favour and Grace.

What became of them the following Words proceed to shew, *God cast them down to Hell* (says our Version) *and delivered them into Chains of Darknes, to be reserved unto Judgment.* To consider these Words distinctly and gradually, we must enquire,

I. First, Into the Place which they were cast from:

II. Secondly, Into the Prison, or Place they are thrown into.

I. Our first Enquiry then must be into the *Place whence they were cast from*; though this is not expressly mentioned in the Text, *that* only mentioning the Place they were cast into, without naming the Place from whence they were

SERM. were thrown; however, we are sure, that they
 XII. who are thrown into a Place in which they
 were not before, must have been before in
 some other Place. And that Place the Scrip-
 tures every where concur to assure us, was
 some where *in the Heavens*: For all those
 Passages that mention the Heavens, as the
 Place where the persevering Angels abide,
 imply, by Consequence, that those that fell
 forfeited and lost those Regions of Bliss. And
 therefore, when *Isaias* exclaims in the lofty
 Strain I cited in my last,—*How art thou fallen
 from Heaven, O Lucifer, Son of the Morning!*
 the Expression is as strong as if he had actual-
 ly affirmed him to have fallen from thence.
 And our Saviour, to express both the Certain-
 ty and Rapidity of his Catastrophe or Fall,
 tells his Disciples, upon their reporting that
 the Devils were subject to him, that he *beheld
 Satan as Lightning fall from Heaven*, Luke
 x. 18. Though this perhaps, may mean some
 further Fall from the lower Heaven, or Air,
 (which *εραυ* in the singular Number gene-
 rally signifies) and to which 'tis probable, our
 Saviour at that Time had by his Power sub-
 jected him.

It is probable then, that the Fall which the
 apostate Angels incurred, was a Fall from a-

mong

mong the heavenly Orbs above, *i. e.* the Re-se R M.
moval of the World, or Orb they inhabited, to XII.
a Place further distant from God's *Shechinah*,
or Throne, than it originally possessed. They
might presumptuously, as I hinted in my last,
despise the being so far distant from the
Throne as they were, and attempt to in-
vade some nearer Orbs, or perhaps to usurp
the Throne itself; and God to punish them
adequately, and justly, might hurry them,
and their World with them, into a far distant
and remote Part of the huge, immense, and
boundless Universe. What Part of the Uni-
verse, the next Words will shew; which leads
me to enquire,

2. Secondly, Into the *Prison or Place they
were cast down to*: Now here we must be
a little cautious of trusting too far to our
English Translation. For that *casts them down*
directly to *Hell*, which is contrary to other
Passages of Scripture, and more a great deal,
than the original Word in the Text expresses.
It is fit therefore, we should proceed with
them as gently as may be, and not confine
them to their Depth of Woe, before they are
condemned to it, by him who has the only
Right to judge them. Let us then first
give

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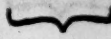
SERM. give the true *English* of the Words, and
XII. afterwards explain them. For our present

Translation has plainly mistaken the Word, which it renders *cast down into Hell*, which ought to be rendered cast down into *Tartarus**; and when so rendered, and the other Members of the Text are rightly disposed, the whole Verse will run thus: *God spared not the Angels that sinned, but having cast them down to Tartarus, delivered them to be kept in Chains of Darknes unto Judgment*; i. e. Those Angels which formerly inhabited the heavenly Regions of perpetual Day, which dwelt in a Place, which *had no Need of the Sun, or of the Moon to shine in it, as having the Glory of God and the Lamb to enlighten it*, Rev. xxi. 23. Those Angels were cast down, saith the Apostle, *into* (what the Greeks call) *Tartarus*, i. e. they and their World were thrown into a Place, far more distant from the Throne of God, and there enveloped in a dark Atmosphere and Clouds, where the clearest Light is Smoke and Darknes, in Comparison of the Regions from whence they fell; and there they are delivered into *Chains* of Darknes, i. e. they are confined by the eternal Decree of God, from ascending again into the Regions of Light,

* *Tartarus*. See WHITBY in loc.

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being reserved unto a greater, and a much SERM.
more dismal Catastrophe, or Fall, at the Judg- XII.
ment of the great Day. Agreeably to which, 
when the Book of the *Revelation* reports, that
the great Dragon was cast out, that old Ser-
pent, called the Devil and Satan, which de-
ceiveth the whole World, when it reports, I
say, that *He was cast out and his Angels*
with him, Rev. xii. 8, 9. *i. e.* cast out from
Heaven, *where their Place was found no more;*
it does not say that they were cast *into Hell,*
but that they were cast *into the Earth.* And
in the 20th Chapter of the same Book,
there is a direct Intimation, that they shall
not be cast into *the Lake of Fire and Brim-*
stone, Rev. xx. 10. till the Day of Judg-
ment. And indeed, if they were in Hell
already, how could my Text with any Pro-
priety say, that they *are reserved unto Judg-*
ment? For what what worse Judgment can
they undergo, than to be cast into Hell?
But if they are only *reserved unto Judg-*
ment; then is their Sentence no more passed
upon them as yet, than upon a Prisoner
kept in Chains till the Assizes: They may
know indeed, that they shall then be con-
demned, and what their Sentence shall be.
But then neither is their *Sentence,* and much
less

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SERM. less the *Execution* of it, passed as yet; they
 XII. tremble with the Dread of it, but are not
 yet affected with the Pain. That this is true,
 we have their own Testimony, if it may
 be taken, in a Question which some of
 themselves put to our Saviour, *What have*
we to do with thee, Jesu, thou Son of God?
Art thou come hither to torment us before
the Time? Matt. viii. 29. Which shewed that
 they were not, whilst our Saviour was on
 Earth, and still hoped that they should not
 be soon, thrown into Torments. For *they*
besought him (St Luke tells us) *that he would*
not command them to go out into the Deep,
 Luk. viii. 31. or, as it is in the Greek, into the
Abyss or *Bottomless Pit*, Rev. xx. 3. which
 is the Place which, another Scripture tells us,
 they shall be cast into hereafter.

From all this it appears, that though the
 Devil and his Angels, are at present for ever
 banished from Heaven, and the Presence of
 God, and so even now suffer the Loss of
 the beatifick Vision; though, in the Language
 of *Tertullian* *, *they are condemned beforehand*
to the tremendous Day, or fore-ordained to
eternal Punishment, as St *Austin* speaks; yet
 they don't suffer at present the infernal Flames,

* See the Authorities in WHITBY on the Text.

but,

The of Fall the Apostate Angels. 287

but, as the Fathers generally held for the SERM.
first five hundred Years after the coming XII.
of Christ, they have their Mansion or Re-
sidence, or (to speak more properly) wander
and stray in this Part of the Universe, where
we and our World (which perhaps was theirs)
now occupy and fill, from whence they
shall be thrown at the Day of Judgment *into*
the Lake of Fire and Brimstone, says the holy
Text, *where they shall be tormented Day and*
Night, for ever and ever, Rev. xx. 10.

Accordingly we find it to have been the
constant Belief of former Times, of *Jews*
and *Heathens* as well as of *Christians*, that
the Air, or whole Atmosphere of our Earth,
was full of these evil and unhappy Spirits *.
And that the great *St Paul* (who is of suf-
ficient Authority for us to follow) believed
the same, is evident from his calling the
Devil, *the Prince of the Power of the Air*,
Ephes. ii. 2. And from the Advice he gives
us, *to put on the whole Armour of God, be-*
cause we wrestle not against Flesh and Blood,
but against Principalities, against Powers,
(which I told you are the Names of some
of the Orders of Angels) *against the Rulers*
of the Darknes of this World, and against
spiritual Wickedness in high Places, Ephes.

* See the Authorities in WHITEY on Ephes. ii. 2.

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S E R M VI. 12. or, (or as it is better rendered in XII. the Margin of our Bibles) *against wicked Spirits in heavenly Places* *.

And

* Not that the *Air* is the *only* Place which these Spirits infest; for we have many Intimations in the holy Scriptures, that they inhabit the *other Elements* also, either as their Prison, or their Province. For as in the *Revelation* we read of an *Angel of Fire* in one Place, and of an *Angel of Waters* in another; and again amongst the *Jews* of an *Angel of the Air*, and of an *Angel of the Dust*, Rev. xiv. 18. xvi. 5. as of good and ministring Spirits of God, that have Power and Command in those Elements, as Provinces assigned to them; so if we turn to other Places of the Bible, we shall meet with wicked Spirits or Devils in the same Places to oppose them. For thus when the Desolations of *Babylon* are foretold for their Tyranny and Oppression over the People of God, it is more than once declared, that the *wild Beasts of the Desert*, and the *wild Beasts of the Islands shall meet together to inhabit it*, Isa. xiii. 21. xxxiv. 11. Jer. 1. 39. Now what the Texts call *wild Beasts of the Desert*, and *wild Beasts of the Islands*, are stiled in the Margin, agreeably to the Original, the *Ziim*, and the *Ijim*, i. e. the *Devils of the Land*, and the *Devils of the Sea*: Intimating no Doubt, that the Devils that delighted in a forsaken Sea, and a desolate Land, should, when *Babylon* was destroyed, meet and rejoice in the Place where she had stood, as in lonely Habitations. Accordingly if we compare with the Places now mentioned, the Prophecy in *Baruch* of the *real Babylon's* Ruin, and the Account in the *Revelation*, of the Downfal of *mystical Babylon* or *Rome*, we shall find the Interpretation of the abovesited Prophecies wonderfully confirmed. For *Baruch*, foretelling the Ruin and Destruction of *ancient Babylon*, prophesies expressly, that *she shall be inhabited of Devils*

The Sin of the Apostate Angels.

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And thus far I think, we have proceed-
ed with pretty sure Footing; I have had
the Bible before me, in almost every par-
ticular;

Devils for a long Time. Baruc. iv. 35. And the Angel in the *Revelation*, rejoicing over *new Babylon* destroyed, triumphs in the like Terms, *Babylon the great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit*, Rev. xviii. 2. The *Waters* then, and the *Earth*, the *Deserts*, and the *Islands*, as well as the lower *Heavens* and *Air*, are haunted and possessed with the apostate Angels, each of them chiefly keeping their Abode, in the Elements in which they are either confined, or themselves delight in. A Doctrine which by the Way, helps us to understand several Passages in the Gospel of our Lord, as where, for Instance, he speaks of an *unclean Spirit*, who, *when he goes out of a Man, walks through dry Places, seeking Rest*, Matt. xii. 43. i. e. Thro' desert Places, without Water, and uninhabited except by Devils: When again we are told, that *Jesus himself, was led up into the Wilderness, to be tempted of the Devil*, Matt. iv. 1. And when lastly, we have an Account of evil Spirits hurrying the Persons, unhappily possessed by them, into *Fire and Water, into the Wilderness, and among Tombs*, and when entering, by the Sufferance of our Lord, into *Swine*, forcing about two thousand of them at once *into the Sea*, Mar. v. 1—13. compared with Luk. viii. 26—33. Mar. ix. 22. The casting of one and the same Person possessed, into *opposite Elements*, may easily be accounted for, by supposing the same Person, to have had several different Devils in him: As is expressly said to have been the Case of one of them, into whom we are told *many Devils had entered*, Luke viii. 30. So that in Reality, these Passages in the *New Testament*, not only are illustrated by the Doctrine, that may be deduced from others in the *Old*; but they also in some Measure, confirm the Truth of the Observations, which I have made upon the *Old*.

SERM.

XII.

particular; and if I have not mistaken the Sense, the Authorities I have produced for what I have advanced, are good and solid. But now Curiosity, which is boundless, and does not love to have it's Enquiries confined, is ready to prompt me to ask a further Question still, *viz.* Why the Angels that sinned, must be imprisoned and confined about our *Earth*, why they that *forsook their own Habitation* must dwell with us; or why, when we have supposed so many other Worlds in Being, ours in particular should be allotted for their Mansion from amongst them all. This is a Question, I say, my Curiosity would ask; but I don't know where to look in the Bible for a direct Answer. And yet methinks, I could guess at some, which shall not contradict nor interfere with any single Text whatever, though it is such a one as, could I be sure it was true, would help to explain and illustrate several. But to lay a Foundation for it, you must allow me to return to my former Hypothesis; and to suppose, that the fallen Angels once inhabited a World or Orb, somewhere higher in the Heavens than we are in: Grant me this, and that their Sin consisted in disliking that World, or the Situation of it at least, as not being near enough

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enough to the *Shechinah*, or Glory, or Throne of God, in the highest Heavens, as I have already supposed; and then I would suppose further, that God, for their Punishment, might cast them and their World, to a further or remoter Distance from him, might destroy the Orb, or reduce it to a Chaos or Heap of Confusion, and then repair it into this very Planet which *we* inhabit, as new Creatures designed by God, to repair the Breach which their Fall has made in Heaven, at a Time when this Earth shall again become a bright fixed Star, and be placed perhaps in that very individual Point in the Heavens, which it possessed before the Angels fell. If this *should* be the Case, we then may easily account why the fallen Angels are allotted to wander in this World particularly, since it is the very World, which *they* occasioned to be reduced from a Star to a Planet, and which for their Punishment they are condemned to wander in, whilst it is a Planet, and in which perhaps they may be fixed in everlasting Torments, when it shall become a Star again. This is my Hypothesis: But where, you will ask me, is my Scripture for it? And I must fairly acknowledge, that I have none direct: But

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XII.

SERM. taking it as an Hypothesis, there are some few

XII. Texts which I think of, and more perhaps,

that don't come into my Mind, which in some Measure countenance it, as being (if it be true) illustrated by it.

But first, let me guard against the Objections which may be raised from the first Chapter of *Genesis*, where because it is said, that *in the Beginning God created the Heavens and the Earth*, some may urge, that the Heavenly Bodies, and this Planet of the Earth, in it's present Form, were created together. But there is no Necessity to expound the Words so: The Text is safe if we read it thus: *In the Beginning God created the Heavens, and that Orb which is now the Earth*, and that Orb, which is now *the Earth*, was (or became in Process of Time) *without Form and void*, i. e. became a Chaos, out of which God formed, or created the present Earth for the Use of Man, as *Moses* describes. So that notwithstanding what *Moses* says, there might have been a happy State of this Orb, before the Chaos: Neither is it easy to conceive, that a good God could produce any Thing even at first, in Confusion and Disorder: He sure, that spoke them into Order at last, might, and very probably did, create them so at first.

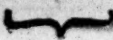
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The Chaos which is a physical Evil, might ^{ERM} probably be the Effect, or Consequence of ^{XII.} some moral one. It is not impossible but it might have been the Ruins of some former World; and if so, why may it not have been the World where the fallen Angels we have been discoursing of were placed? Could I, upon good Authority, aver that it was so; I then would easily account, not only why those unhappy Spirits should now be confined to our Atmosphere or Air; but also why they should continually bear so much ill Will, and Envy against Man: Since upon this Supposition Man now enjoys (and is to enjoy more happily hereafter) that *Habitation*, which (to speak in the Words of St Jude) *they left*. It will account again for that Assertion of St Paul, who, speaking of that created World which we now inhabit, says, that *it was made subject to Vanity* (i. e. became (as Moses speaks) *without Form and void*) *not willingly*, not for any Fault in the World itself, but *by reason of him who subjected the same*, i. e. through the Sin of him who formerly possessed it. Again, this Hypothesis may give some Light to a difficult Passage in the Book of Job, where the good Man seems to describe the Formation of the Earth from the Chaos,

SERM. or Ruins of some former World. Speaking of

XII. this in the 5th verse of the xxvth chapter, he says

 (according to the best Translations *) that God wounded the Giants, i. e. the *Apostate Angels* (as they are interpreted) *under the Waters, with all their Hosts*; and a little afterwards, that *when he divided the Sea with his Power, in order to form and produce the dry Land, he smote through the proud One, ver. 12, 13, i. e. the Devil that opposed him, and wounded, or crushed the crooked Serpent, or Apostate Dragon*; which Passage of *Job* seems to surmise, that he thought there were some wicked, or fallen Angels in the Abyss, or Chaos, of the World, which would have hindered, if they could, God's producing it into it's new Form.

These Passages of Scripture my Hypothesis, if true, would serve to illustrate: But it would be more I own to my Purpose, to find out some Scripture to confirm my Notion. But as I would not be dogmatical in a Point in which I am not absolutely sure, I shall only mention to you a Text or two more, which the Thought suggests to me, but how far they will serve to support it, I'll leave you to judge.

* Vide Polyglot.

The Fall of the Apostate Angels. 295

Our Saviour himself, we know, has told us, S E R M.
that at the Resurrection of the dead we shall **XII.**
be equal to Angels, Luke xx. 35, 36, and if
so, we must have a World I suppose, equal to
those which Angels inhabit: And if we look
into that Description which St John gives of
this World in it's future State, or of that new
Heaven and new Earth, which the Saints are
to inhabit after the Resurrection, we shall not
find it much inferior to any of those beautiful
and glorious Orbs we now admire at such a
Distance above us. For the Apostle repre-
sents it as composed entirely all of Gems, and
bright Materials, clear and sparkling, like a Star
in the Firmament; *Rev.* xxi, and xxii. It's
Foundations and Walls, it's Gates and Streets,
all the Body of it is said to be resplendent as
Light or Fire. This can be no terrestrial Bo-
dy, it must be a Substance of itself, luminous
and bright: And what is there in Nature, or
the whole Universe that we know of, that
bears any Resemblance with such a Represen-
tation, except it be a Sun or fixed Star in the
Heavens? And in the Heavens St John seems
to say it shall be: For he represents it as hav-
ing no need of the Sun, or of the Moon to shine
in it, there shall be no Night there (saith he)
and they need no Candle; for the Glory of God

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SERM. *did lighten it, and the Lamb is the Light*
 XH. *thereof: Rev. xx. 23. and xxi. 5.* This looks
 as if this new World, or this old one new
 rectified, should quit it's present Situation,
 and be moved again within View of the Glo-
 ry of God; and this perhaps, may be the
 Meaning of St John, when he says, that the
 present *Heaven and Earth fled away, and*
there was found no Place for them, ch. xx. 11,
and xxi. 1. i. e. fled away from it's present
Place to some other Part of the Universe, so
as it could be no longer found among the
Planetary Orbs below; but exalted, we see,
within view of God himself, whose Face they
shall see, ver. 4, and whom they shall worship
and adore, without a Temple, for the Lord
God Almighty, and the Lamb, are the Temple
of it; i. e. shall themselves be present with
them and receive their Adoration. This is the
Description both of the Nature and Situation
of our World hereafter; when Men shall
themselves be made equal to Angels, and fit to
inhabit it. If then it be true, what Philoso-
phers as well as Divines have imagined, that
this future glorified State of our Earth, is only
it's original, pristine State restored to it again;
it will follow, that it was once in the same
glorious Condition, and stood as high in the
 Favour

Favour of God heretofore, as hereafter it shall be. And if so, it's Inhabitants (for Inhabitants it undoubtedly had) might be those unhappy Spirits of whom we are discoursing, and who at present are chained, or confined in it as a Prison, and who perhaps, when it becomes the Heaven of the Saints, may find it their Hell. SERM. XII.

Thus having finished my two Enquiries, I will make the same Use of the Doctrine I have advanced, as the Apostle himself does of the Text upon which I have built it. And which he introduces only for the sake of shewing the Certainty of the Divine Vengeance overtaking Sinners, by the Induction of three memorable and great Examples, viz. by the ejecting or casting out of the fallen Angels from Heaven, the drowning this World by an universal Flood, and the overthrowing of *Sodom* and *Gomorrha* by Fire. Of which three Examples my Text stands the first and greatest. *If (saith he) God spared not the Angels that sinned, but having cast them down to Hell, or to Tartarus, delivered them to be kept in Chains of Darknes, unto Judgment; and spared not the old World, but bringing in the Flood upon the World of the Ungodly; and turning the Cities of Sodom and Gomorrha*

SERM. *Gomorrha into Ashes, condemned them with an*
XII. *Overtbrow, making them an Ensamle unto*
 those that after should live ungodly.—*The Lord knoweth how—to reserve the Unjust unto the Day of Judgment to be punished: 2 Pet. ii. 4, 5, 6—9, 10.* In reading the Context I have omitted what the Apostle observes concerning the saving of *Noah* in the *Flood*; the delivering of *Lot* from the Overthrow of *Sodom* and *Gomorrha*; and of the Godly in general out of any Temptations, or *Judgments*, which the Wicked may bring upon them occasionally. For my Subject yields me not Time at present to encourage the *Righteous*, but only to awaken and alarm the *Sinner*; to arouse the *Unjust*, the *Lustful*, the *Unclean*, and the *Ungodly*, all of whom *St Peter* declares, *the Lord knows how to reserve*; i. e. how to reserve unto the *Day of Judgment*, and how to the *Day of Judgment to be punished*. There is no escaping his Arrest at present, no breaking his Chains when imprisoned or confined; no Plea to be offered in Bar of his Judgment, nor any Reprieve, or Pardon to be expected of an irrevocable, as well as an everlasting Doom. All these Things the Apostle insinuates. For he takes for granted, (what we ought all of us to hold for certain) that the Lord is abso-

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The Fall of the Apostate Angels. 299

late and sole Judge of the whole Universe; S E R M.
that he is the Judge of *Angels*, and therefore XII.
surely, of *Men* also. For if those high, and
exalted Beings, could not escape the Fury of
his Wrath, nor avoid their Fall; How think
you shall poor, weak, Men escape, whose
Foundation is in the Dust? He who can de-
liver Angels into Chains of Darkness, certain-
ly knows how to secure Sinners; And if he
spare not the one, he will spare not the other.

A dark and dismal Dungeon shall hold and
confine them both till the Judgment comes;
and then shall the self-same Doom and Pu-
nishment be passed upon them: For then
shall their Fall be much greater, and worse
than it has hitherto been: For how heavy so-
ever their Chains may be now, or however
dark and dismal their Abode, yet, Oh! how
will they then beseech the Judge to suffer
them still to continue in it, that *he would not*
command them to go out into the Deep; Luke
viii. 31. But in vain then will their Suppli-
cations be: They will then find they have
something *to do with the Son of God*; who,
when he comes again, will *come to torment*
them, because he comes not *before the Time*;
Matt. viii. 29. For then shall the *Fire for*
the Devil and his Angels be fully prepared.
Into

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SERM. *Into the Bottomless Pit, into the Lake of Fire*
 XII. *and Brimstone, into that must the Devil him-*
 self be cast; Rev. xx. 3—10. And into the
 same must all wicked Men, all Whoremongers,
 and Adulterers, and Idolaters, and whosoever
 loveth and maketh a Lie: All these must go
 into it with him. For that will be the Sen-
 tence, which the Son of Man sitting on the
 Throne of his Glory shall pronounce: He
 shall turn to them and say, Depart from me,
 ye Cursed, into everlasting Fire, prepared for the
 Devil and his Angels; Matt. xxv. 41. And
 thither, poor Souls! will they immediately be
 thrown; and there shall they be tormented Day
 and Night for ever and ever. Rev. xx. 10.

Oh then, as we dread to be Associates with
 the Devils in their Punishments hereafter; let
 us be aware how we are at any Time seduced
 by them into their Sin or Wickedness here:
 Let us keep *this Day of the Lord* in our
 Thoughts; especially when we consider whe-
 ther we do or not, it certainly will come:
 And when it does, we shall find St Jude's
 Character of it true; who calls it *the Great*
Day, for a great Day it will be.

For hear a few Descriptions which the
 Holy Scriptures give us of it. It is a Day,
 when the Lord shall be revealed from Heaven,
 with

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with his mighty Angels; In flaming Fire taking
ing Kengeance of them that know not God, and
that obey not the Gospel of our Lord Jesus
Christ: Who shall be punished with everlasting
Destruction, from the Presence of the Lord,
and from the Glory of his Power; 2 Theff. i.
7—9. It is a Day, again, when the Loftiness
of Man (as of Angels heretofore) shall be bow-
ed down, and the Haughtiness of Men shall be
made low, and the Lord alone shall be exalted:
Isai. ii. 17, 19. When neither Grandeur, nor
State, nor Crowns shall be able to protect the
Guilty: But the Prince and the Peasant; the
open, the presumptuous, and the daring Blas-
phemer, as well as the timorous and fearful
Sinner, shall all go into the Holes of the Rocks,
and into the Caves of the Earth, for fear of
the Lord, and for the Glory of his Majesty,
when he ariseth to shake terribly the Earth.
It is a Day in which, as it was revealed to
St John, The Kings of the Earth, and the
Great Men, and the Rich Men, and the
Chief Captains, and the Mighty Men, and
every Bond-Man, (i. e. every Servant or
Slave) and every Free-Man (i. e. every Man
who is now his own Master) shall hide
themselves in the Dens, and in the Rocks
of the Mountains, and shall say to the Moun-
tains

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SERM. *tains and the Rocks, Fall on us, and hide us*
XII. *from the Face of him that sitteth on the*
 *Throne; and from the Wrath of the Lamb;*
For the great Day of his Wrath is come,
and who shall be able to stand? Rev. vi.
15—17. But alas! What Protection can
Caves or Dens, either in Rocks or Moun-
tains, yield? when we know again, that in
the Day of the Lord, even the Heavens being
on Fire shall be dissolved, and the Element
shall melt with fervent Heat, and the Earth
also, and the Works that are therein shall be
all burnt up, 2 Pet. iii. 10—12.

My Time won't suffer me to collect any more of the many frightful and terrible Descriptions, which the sacred Writings lay before the Wicked of this last, most awful, and most important Day. But one would think these few are enough to warm us against living henceforth a single Day without thinking of, and endeavouring to prepare ourselves for it. For to the most prepared, to the best of Men, it will be terrible whilst it lasts: What then must it be to the Wicked and Profane; to whom it will be only the Beginning of Sorrows?

S E R M O N

S E R M O N XIII.

Angels Guardians of Kingdoms and
States.

H E B. i. 14.

*Are they not all ministring Spirits, sent forth
to minister for them who shall be Heirs of
Salvation?*

IN discoursing on these Words, I shall
shew the Precedency of Angels over Na-
tions, Kingdoms, and States.

Of this we have very clear Traces in the
Writings of the Old Testament: But the
clearest of all is in the Septuagint Greek Ver-
sion of the Song of *Moses*, according to which
the 8th Verse of the 32d Chapter of *Deute-
ronomy* runs thus: *When the Most-High divided
to the Nations their Inheritance, when he sepa-
rated the Sons of Adam, he appointed the Bounds
of their Nations according to the Number of*
the

SERM. *the Angels of God. For the Lord's Portion*
 XIII. *is his People, Jacob is the Lot of his Inhe-*

ritance, Deut. xxxii. 8. according to the LXX
 explained. And conformable to this, and perhaps derived from it, is what is said in the Book of *Ecclesiasticus*; *In the Division of the Nations of the whole Earth, he set a Ruler (meaning a ruling Angel) over every People: But Israel is the Lord's Portion, who being his First-Born he nourishes with Discipline, and giving him the Light of his Love, does not forsake him, Ecclus. xvii. 17.* Both which Places those that adhere to the *Greek* Version of the Song of *Moses*, interpret thus: When as God distributed the *Gentile* World into so many Nations, as there were President Angels to be their Guardians and Governors *; he reserved *Israel* to himself as his own Lot and Portion, over which he intended to preside in his own Person, and so to make the *Israelitish* Form of Government a *Theocracy*: i. e. a State under the immediate Government of God himself.

But there is one great Objection that lies against this Reading of the Passage in *Deuteronomy*. And that is, that although it be so

* The *Jews* reckoned that there were seventy of these Angels. See *Ainsworth* on *Deut. xxxii. 8.*

plainly alluded to in the Book of *Ecclesiasticus*; S E R M.
 and be also cited by several ancient Fathers **XIII.**
 of the Church *, who had the Septuagint
 Bible lying before them; yet that Transla-
 tion stands entirely alone, and he has no
 other Version or Paraphrase to support it:
 For all the other Translations whatever agree
 universally with the *Hebrew* Copies, which
 runs exactly as it is rendered in our *Eng-
 lish* Bibles:—*When the most High divided to
 the Nations their Inheritance, when he sepa-
 rated the Sons of Adam, he set the Bounds
 of the People according to the Number of
 the Children of Israel*, Deut. xxxii. 8. Now
 this certainly expresses some Sense, quite
 different from what the LXX intended:
 What the Sense is, I shall not at present
 stay to enquire; because it is my Business
 to maintain the Doctrine which the *Greek*
 Reading (however faulty in the rendering
 of this Verse) designed to insinuate: But
 which I shall now proceed to confirm from
 more uncontested Texts of Scripture, viz.
 that though God did govern the *Hebrews*
 in his own proper Person; yet he sub-
 VOL. III. X jected

* Clem. Rom. Ep. 1. c. 29. Iren. L. 3. c. 12. §. 9.
 Clem. Alex. Strom. 7. p. 702. Novatian de Trinitate. c. 17.
 Hieron. in Mic. vi. 1.

SERM. XIII. jected the rest of the Nations to the Pre-
fidency of Angels.

— This a bold Writer (who will allow nothing to be either true or Sense, but what he himself advances) represents to be Non-sense, and to be utterly unsupported by Fact*. But with Submission to him, the Reading is certainly good Sense, and true too: The plain and simple Meaning of the Words, is by a learned Author †, expressed thus: “ God so distributed the Earth among the
“ several People that were therein, that he
“ reserved, or in his Counsel designed, such
“ a Part of the Earth for the *Israelites*,
“ who were then unborn, as he knew would
“ afford a commodious Habitation to a most
“ numerous Nation.” This certainly is Sense, and no sober Man that reads the Text will ever deny that it may bear that Sense. The Question therefore that remains is, whether it be Fact; *i. e.* whether in Reality, God, when he divided to the Nations their Inheritance, and when he separated the Sons of *Adam*; whether he did then really *set the Bounds of the People, according to the Number of the Children of Israel?* Now if
by

* WHISTON's true Text. p. 66, 67.
in PATRICK on the Place.

† BOCHART,

by the *People* mentioned here, we may be allowed to understand, (and why should we not?) the *Seven Nations* with which *He* and *Joshua* had most to do; and which they were to extirpate out of the promised Land, to make Room for the *Israelites*; nothing can be more literally true and exact, than that *their Bounds were set according to the Number of the Children of Israel*. For those Nations were placed within those Limits which God intended, in his own good Time, the *Israelites* should fill; and which when his People were ready to inherit, the Nations (who had beforehand rendered themselves Vessels fit for Wrath) were destroyed to make Room for them, as inhabiting a Land not designed for themselves, but allotted for another People by God. This is confirmed by the remarkable Manner in which God introduced his People into the Holy Land, and destroyed the Nations which had seized it for themselves; which was not done all at once, but slowly and by Degrees, as the Land was wanted. For this we have the Authority of God himself: *I will send (saith he) my Fear before thee, and will destroy all the People to whom thou shalt come; and I will make all*

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XIII.

SERM. *thine Enemies turn their Backs unto thee.*

XIII. *And I will send Hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one Year; lest the Land become desolate, and the Beasts of the Field multiply against thee. By little and little will I drive them out before thee, until thou be increased and inherit the Land. And I will set thy Bounds from the Red Sea, even unto the Sea of the Philistines, and from the Desert unto the River: For I will deliver the Inhabitants of the Land into your Hand; and thou shalt drive them out before thee: Thou shalt make no Covenant with them, nor with their Gods. They shall not dwell in thy Land, lest they make thee sin against me: For if thou serve their Gods, it will surely be a Snare unto thee, Exod. xxiii. 27—33. These are plainly the Bounds of the People which Moses meant: And they were not only set, you see, according to the Number of the Children of Israel, but were also divided and given up to them, as fast as their Number increased and wanted them. For, as the Hebrew Original and the Greek Translation both agree in the Words following, The*

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Lord's Portion is his People, Jacob is the SERM.
Lot of his Inheritance. Notwithstanding there- XIII.
 fore the Greek Version of the foregoing
 Verse, the Hebrew Reading, and Hebrew
 Sense is still to be retained. How it came
 to be translated by the LXX to another
 Sense, there are several Conjectures *: But
 it will be of no use to examine them here :
 I shall therefore omit them, especially when
 it is my Business to contend for the Doctrine
 which that Translation expresses, but which
 I would confirm from more uncontested
 Texts of Scripture.

The most indisputable, as well as clearest
 Text of Scripture we have to this Purpose, is
 in the Book of *Exodus*, where *Moses* relates
 the Anger of God, upon *Aaron's* setting up
 the molten Calf. Upon this Account he was
 so highly displeased with them, that he threa-
 tens he would no longer preside over them
 himself, but subject them to the Guidance
 and Governance of an Angel. *I will send*
(saith he) an Angel before thee—for I will
not go up in the midst of thee (for thou art a

* See GALE'S Notes on JAMBLIC de Mysteriis Ægyptiorum, p. 279, 280. CARPZOV. Defence of the Hebrew Bible, p. 68. SCOTT'S Christian Life. Part 2. Vol. II. p. 316, 317.

SERM. *stiff-necked People*) lest I consume thee in thy
 XIII. Way; Exod. xxxiii. 2, 3. At this the Peo-
 ple were much disheartened, and *Moses* ear-
 nestly beseeched God, that he would not with-
 draw his Presence from them, but suffer it
 still to accompany and lead them. *If thy*
Presence (saith he) *go not with me; carry us*
not up hence; ver. 15. which is much the
 same with what he repeats in the Chapter
 following: *O Lord, let my Lord I pray thee*
go amongst us—and pardon our Iniquity,
and our Sin, and take us for thy Inheritance:
 Ch. xxxiv. 9. God, being graciously moved
 by this Humiliation of *Moses* and of the Peo-
 ple, vouchsafes to grant their Request, and
 says to *Moses*, *My Presence shall go with thee,*
 ch. xxxiii. 14. meaning *the Angel of his Pre-*
sence, as he is called in the sixty-third Chapter
 of *Isaiah*; or as God himself declares to *Moses*,
the Angel in whom is the Name of God, Exod.
 xxxiii. 21. i. e. in whom the Godhead itself
 dwells: For which Reason he is all along sti-
 led *the Lord*, or *Jehovah*.

This Angel many great Men have supposed
 to be the *Pre-existing Soul of the Messiah or*
Christ *; which having been created the first

* See Dr KNIGHT's second Letter to Dr LEE, p. 85, &c.
 and his Scripture Doctrine vindicated, p. 65 and 103.

of all Creatures, the *Logos* or *Word*, or Son SERM.
of God had before all Worlds assumed, and XIII.
personally united to himself, that through it
he might form and govern his Church, and
then become incarnate, and die to redeem it.
This pre-existing Soul, I say, (the Hypothesis
of which solves many very difficult Texts of
Scripture) is supposed by many very learned
Men, to have been the *Angel of the Covenant*
mentioned by *Malachi*, Mal. iii. 1. and the
Angel whom *Moses* continually speaks of
through the whole Pentateuch, as guiding and
conducting the Children of *Israel*; who con-
sequently were under the immediate Guidance
of God himself, the Godhead in the Person
of the Divine Word, or Son, being hypostati-
cally united with that Soul, as after the Incar-
nation it was with his Soul and Body both.
Accordingly WISDOM (by which in the Poe-
tical Books *Christ*, or the *Messiah* is to be un-
derstood, as being the *Wisdom*, as well as the
Word of the Father) speaks of herself in the
24th of *Ecclesiasticus* in the following Manner:
*Wisdom shall praise herself, and shall glory in
the midst of her People. In the Congregation
of the most High shall she open her Mouth, and
triumph before his Power. I came out of the
Mouth of the most High, and covered the*

SERM. *Earth as a Cloud. I dwelt in high Places, and*
 XIII. *my Throne is in a cloudy Pillar. I alone com-*
 — *passed the Circuit of Heaven, and walked in*
the Bottom of the Deep. In the Waves of the
Sea, and in all the Earth, and in every People
and Nation I got a Possession. With all these
I sought Rest, and in whose Inheritance shall I
abide? So the Creator of all Things gave me a
Commandment, and he that made me caused my
Tabernacle to rest; and said, Let thy Dwelling
be in Jacob, and thine Inheritance in Israel.
He created me from the Beginning before the
World, and I shall never fail. In the Holy
Tabernacle I served before him, and so was I
established in Sion. Likewise in the Beloved
City he gave me Rest, and in Jerusalem was
my Power. And I took Root in an honourable
People, even in the Portion of the Lord's In-
heritance; Ecclus. xxiv. 1—12.

Now here we see *Wisdom*, who (as I have said) is also the *Word* of the Father, and who accordingly declares of herself, that she came out of the Mouth of the most High. This Wisdom, I say, or Word, who dwelt in the High Places, and whose Throne was in a cloudy Pillar, who alone compassed the Circuit of Heaven, and walked in the Bottom of the Deep, who had originally a Possession in all the

Earth

Earth, in every People, and every Nation; yet S E R M.
has her Dwelling assigned her in Jacob, her XIII.
Inheritance in Israel: She is established in Si-
on, in Jerusalem the beloved City, she took Root
in an honourable People, even in the Portion of
the Lord's Inheritance.

Now whether the humble Soul of *Christ* was assumed by the *Logos* before the Incarnation, or whether it was not; (for it is sufficient to have only given a Hint of that Notion here) it is certain from this Place, that the Word has his peculiar Residence, or Dwelling assigned him in *Jacob*, and that his peculiar People, or Inheritance, is *Israel*, verifying almost in *Moses's* own Words, what *Moses* sang, *The Lord's Portion is his People, Jacob is the Lot of his Inheritance; Deut. xxxii. 9.* So that our Proofs are very numerous and strong, that it was peculiar to the *Israelites*, or *Hebrews* only to be under the immediate Government and Protection of the only begotten Son of God; whilst all the Nations of the World besides, were committed to the Guardianship of created Angels. And on this Account is it, that God so frequently calls the House of *Jacob*, *the Children of Israel*, *his own Possession*, or, *a peculiar Treasure to him above all People; a People of Inheritance;*

SERM. tance; a special or holy People chosen unto himself above all People, or Nations that are upon the Face of the Earth. Thus saith the Lord God, that created thee, O Jacob, and he that formed thee, O Israel; fear not, for I have redeemed thee, I have called thee by Name, thou art mine; Exod. xix. 3—5. Psal. cxxxv. 4. Deut. iv. 20. vii. 6—14. Isai. xliii. 1.

But it is necessary to make out a little more clearly the second Part of our Assertion, viz. that whilst the Jews were under a Theocracy, or under the immediate Guidance of God; the rest of the Nations were under an Angelocracy, or had Guardian Angels set over them to protect them. And this I think is not obscurely hinted by the Prayer of Moses which we had just now before us: *He said unto him (i. e. Moses said unto God) If thy Presence go not with me, carry us not up hence. For wherein shall it be known here, that I and thy People have found Grace in thy Sight? Is it not in that thou goest with us? So shall we be separated, I and thy People, from all the People that are upon the Face of the Earth;* Exod. xxxiii. 15, 16. Here Moses plainly supposes, that what should distinguish him and God's People from all the People on the Earth besides, was God's Presence going with them. Consequently,

Consequently other Nations were not conducted by the Presence of God, were not presided over by the *Logos* or *Word*, but had Angels assigned them for their Conductors or Guards. For even this also may be inferred from this Passage between *Moses* and God. *I will not go up in the midst of thee myself*, saith God, *(for thou art a Stiff-necked People)* lest *I consume thee in the Way*. But *I will send an Angel before thee*; ver. 3, 2. i. e. some created Angel, by the Ministry of whom he would conduct them, as he did the other Nations, over whom he had not so immediate a Regard. In this Sense it is plain, that *Moses* understood him: For he *said unto the Lord, see, thou sayest unto me, bring up this People; and thou hast not let me know whom thou wilt send with me*; ver. 12. intimating, that He, and the People under him, would, in that Case, be left, not only without a visible Token of God himself's being present with them (such as was the *Pillar* which constantly accompanied them, *a Pillar of a Cloud to lead them by Day, and a Pillar of Fire to give them Light by Night*, ch. xiii. 24.) but also that they should be left without God's having any peculiar Regard to them any more; for they should be left to an Angel, whom God said he would send

SERM.
XIII.

SERM. send before them; an Angel which he had
 XIII. not vouchsafed to name to him, which seems
 to have been exactly the Case of the *Gentiles*;
 i. e. of the Nations on other Parts of the
 Earth.

For so we may observe in the Book of
Daniel, that the President-Angels of *Persia*,
 and of *Greece* are mentioned anonymously, or
 without Names, being no otherwise distin-
 guished than as *the Prince of the Kingdom of*
Persia, or of *Greece*: Dan. x. 13—20.
 Whereas the Prince of the *Jews* is not only
 mentioned by Name, but mentioned by a
 Name that creates Reverence and Awe. *There*
is NONE, saith the Angel, that spoke to the
 Prophet (probably the Angel *Gabriel* who
 had been sent to him before, *ch. viii. 16.* and
ix. 21. an Angel that seems to have been
 employed upon the most important Messages,
 and who declares of himself, that he *stands in*
the Presence of God; Luke i. 19—26. This
 Angel speaking to *Daniel*, says, *There is none*
that holdeth with me in these Things, but Mi-
chael their Prince; Dan. x. 21. And what
 does the very Name of MICHAEL signify?
 Why literally this—WHO IS AS GOD; inti-
 mating him to *be God*; as being (upon the
 Supposition already mentioned) united with
 God,

God, and invested with his Sovereign Almighty Power. Therefore does the Angel (or Gabriel) when he has Occasion to mention him again, call him, *the Great Prince which standeth for the Children of Daniel's People*; Dan. xii. 1. as before he had named him (if the Words had been rightly translated, and as they are in the Margin) *the First of the Princes*, ch. x. 13. *i. e.* the Prince and President over them all. S E R M. XIII.

For this Reason in the New Testament he is called *the Arch-Angel*; and represented as fighting with all the *Holy Angels* under him; *Jude* 9. *Rev.* xvii. 7. From whence I would observe too as we go along, that we never read in the genuine Scriptures of any more Arch-Angels than one. Nor is the Name of *Arch-Angel* used at all in the Holy Writings, but in two Places only; in one of which he is called *Michael* by Name; *1 Theff.* iv. 16. and therefore, probably in the other Place also *Michael* is meant; and in both very likely, He that was the Prince of *Daniel's People*, the *Logos* or the *Word*. So that it is without any manner of Foundation, that *Arch-Angels* are reckoned up by the Schoolmen as one of the *Orders* of Angels, since there being but one Arch-Angel upon Record, it is very probable,

S E R M. bable, that by him we are to understand (as I
XIII. have already said) the one Head and Prince of
them all.

But this only by the Way: The particular Point I am aiming at now is to shew, that though the other Nations and States had not so great a Prince as the *Jews* had, to guide and protect them, yet they had Princes, Princes of the invisible World above, to preside and rule over them. My Meaning is, that they were also under the Guardianship of Tutelary Angels. And this is what *Gabriel* (who was himself an Angel of no inferior Class, as we have seen already) declares to *Daniel*. *The Prince of the Kingdom of Persia* (saith he) *withstood me twenty-one Days: But lo, Michael one, or, as the Margin reads, the first of the chief Princes came to help me: And I remained there with the Kings of Persia.—And now will I return to fight, or contend, with the Prince of Persia, and when I am gone forth, lo, the Prince of Grecia shall come; Dan. x. 13—20.* Now, these Princes must certainly be understood to be of the same Nature with *Gabriel* himself; *i. e.* not Men but Spirits. And that which still confirms this more, is that *Michael* is said to be *one of them*: *Lo, Michael* (saith *Gabriel*) *one of the chief Prin-*
ces,

ces, or, *the First of the Princes* came to help S E R M.
me. Now be he *one of them*, or be he *the* XIII.
First, or, *the Chief*, or *Head* of them; they
must be in some Sense such as *Michael* was,
i. e. Angels or Spirits, and not Men. For
Man sure (let him be as great a Prince, or
King as he will) can't be thought to oppose
an Angel, a principal Angel: A Prince there-
fore, that could withstand *Gabriel* for twenty-
one Days together, and, as far as appears,
would have prevailed over him too (whatsoe-
ver, or before whomsoever their Contest was)
had not *Michael* come to help him; must be
a Prince of superior Abilities to any Prince of
Flesh and Blood. The Learned therefore of
all Ages, have interpreted the *Prince of Per-*
sa, and the *Prince of Greece*, to be two An-
gels of a high or superior Order and Distinc-
tion, set over those two Nations as their Guar-
dians and Protectors.

Some indeed, from the Opposition they
made against *Gabriel's* Endeavours in favour
of the *Jews*, who were the People of God,
and also from *Michael's* Interposition, whose
Contest in the *Revelation*, is said to be *with*
the Dragon and his Angels; Rev. xii. 7. See
also *Jude* 9. and *Zech.* iii. 1. Some, I say,
have from hence inferred, that these two Prin-

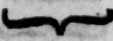
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SERM. ces of *Persia* and *Greece*, were evil Angels.

XIII. But I see no Necessity for inferring this: Be-

cause, supposing them to have been good Angels, it must have been natural for them to have been faithful to their Charge, consequently for each of them to have interested himself in the Prosperity of the Nation, over which he was appointed to preside. *Gabriel* was for promoting the Return of the *Jews*, and the Re-building of their Temple; and the Prince of *Persia* might probably urge, that this would tend to the weakening and lessening of the *Persian* Kingdom. This again might occasion some Contest between them, whilst neither Party, perhaps, were acquainted with the Pleasure of God; to which, when known, no Doubt is to be made, but the Parties on both Sides were ready to submit.

But let that be as it will: *Tutelar* Angels, Angels interested in the Prosperity of those Kingdoms, they certainly were; and that all Nations whatever are under the Protection of some particular Guardian Angels peculiar to themselves, all Nations have ever believed. The *Philistines* plainly confess it of the *Hebrews*: For when the Ark was brought into the *Israelitish* Camp, they
were

were struck with a Consternation, and said, SERM.
Wo unto us ; who shall deliver us out of XIII.
the Hands of these mighty Gods, (i. e. of 
these mighty Tutelar Angels, for *Angels* are
called *Gods* in holy Scriptures, as well as
by the *Heathens*) *These are the Gods, say*
they, that smote the Egyptians with all the
Plagues in the Wilderuess, 1 Sam. iv. 8.
Thus again the *Syrians* acknowledged dif-
ferent ruling Angels over different King-
doms, though they wildly imagined that those
Angels (or Gods as they called them) had
more Power in one Part of a Country,
than they had in another. For when the
King of *Syria* had been smitten by the
Israelites, his *Servants* said unto him, *Their*
Gods are Gods of the Hills, therefore are
they stronger than we : But let us fight
against them in the Plain, and surely we
shall be stronger than they, 1 King. xx. 23.
And the same Notions which they express
of the Nation of the *Jews* here ; they ex-
press elsewhere concerning all other Nations
in general. For thus *Rabshakeb*, *Sennacke-*
rib's General, triumphing too hastily over
Hezekiah — *Has any of the Gods of the*
Nations (saith he) delivered at all his Land
out of the Hand of the King of Assyria ?

SERM. *Where are the Gods of Hamath, and of*
 XIII. *Arpad? Where are the Gods of Sepharvaim,*
Hena, and Ivah? Have they delivered Sa-
maria out of my Hand? Who are they a-
mong all the Gods of the Countries, that
have delivered their Country out of mine Hand!
That the LORD, that JEHOVAH, (which he
took to be only one of the common Tute-
lary Gods, that the LORD saith he) should
deliver Jerusalem out of my Hand? 2 King.
xviii. 33, 34, 35. So general was the No-
tion of Tutelar Genius's, or Gods, through-
*out the World * : Infomuch that the Ro-*
mans, before ever they sat down before a
City to besiege it, would always in the
first Place make a solemn Supplication to
the Tutelar Deity, to quit their Charge of
it, lest otherwise they should seem to fight
rashly against heavenly Powers †. But I
mention not these to strengthen our Evi-
dence, but only to shew the Universality of
the Opinion. For Proof of the Doctrine,
I refer to the Texts of Scripture I have
 produced ;

* That the ancient Fathers had the same Opinion : See
 Just. Mart. Apol. 2, c. 6. p. 11. Athenag. c. 22. p. 98,
 99. Clem. Alex. Strom. 7. p. 602. And for the Opinion
 of the *Egyptians*, JAMLICUS de Mysteriis *Ægyptiorum*.
 Sec. 5. c. 25. p. 140. and GALE in Loc.

† Vide Macrobius, l. 3. c. 9.

produced; but which I shall now confirm SERM.
 at last by one very full one from the *New* XIII.
Testament, even the Author of the Epistle
 to the *Hebrews* ch. ii. 5. and, if we include,
 from the Words that may be said imme-
 diately to follow it. *Unto the Angels* (saith
 he) *has he not put in Subjection the World*
to come whereof we speak; But to him, of
whom one in a certain Place testified, say-
ing, What is Man, that thou art mindful
of him? or the Son of Man, that thou vi-
sitest him? Thou madest him a little lower
than the Angels: Thou crownedst him with
Glory and Honour; and didst set him over
the Work of thy Hands: Thou hast put all
Things in Subjection under his Feet, Heb. ii.
 5—8. Now *the World to come*, of which
 the Apostle speaks, must certainly signify
 that Kingdom, or State which was future
 or subsequent to the four great Kingdoms
 or Monarchies, which had been in the
 World before; and in Opposition to which,
Daniel plainly puts the Kingdom of *Christ*:
 When the holy Penman therefore says, that
 God had not put *that World in Subjection*
to the Angels, he plainly grants that the
 former States or Monarchies of the World
 had been put in Subjection to them: But

SERM. NOW (saith he) *the World to come, has he*
 XIII. *not put in Subjection to them: But on the*
 contrary (saith he) *when he brings again the*
First Begotten into the World, he says let
all the Angels of God worship him, ch. i. 6.
i. e. Let those Angelical Princes, who be-
fore were Governors of Monarchies them-
selves, be now subject to the universal Do-
minion of him, who was made a little
while inferior to the Angels, but is now
cloathed with Glory and Honour, and set over
all the Works of God's Hand, ch. ii. 7. For
He, who before was King only of the Jews,
is now become universal Lord and Empe-
ror of the World. Angels, and Authori-
ties, and Powers, as St Peter (to our Sense)
expresses it, being made subject to him, 1 Pet.
iii. 22. In the same Manner speaks St Paul,
God has set him at his own Right Hand in
the heavenly Places, (or as to heavenly Things)
far above all Principality, and Power, and
Might, and Dominion, (and Thrones as he
mentions in another Epistle,) and every Name
that is named, not only in this World, but
in that which is to come. Ephes. i. 20, 21.
Col. i. 16. These Names were probably
assigned to those Angels upon Account of
the Kingdoms, and Dominions, and Princi-
palities

palities, and States, which were formerly sub-SERM.
 ject to, and governed by them : But all XIII.
 which Oeconomies were now dissolved ;
 both Nations and Guardians, being entirely
 subjected to the Dominion of *Jesus*. For
 as the Apostle goes on, *He has put all Things,*
 all Governors as well as Governments, *un-*
der his Feet, and has given him to be Head
over all Things to the Church. Which is now
 altogether but *one Body*, one Kingdom un-
 der him, *the Fulness of him that filleth all*
in all, Ephes. i. 22, 23. What the highest
 created Angel does now, he does not ac-
 cording to his own Discretion, but all is
 determined by the sovereign Will of Christ,
 under whom they act. At his Name, and
 at his Command, *every Knee bows*, and moves
of Things in Heaven, and Things in Earth,
and Things under the Earth, Phil. ii. 10.
 Not only Devils, not only Men, but the
 highest Angels are become to the Son, as
 well as to the Father, *ministring Spirits*,
 and that only now as they are *sent forth*
to minister : For they are all ministring
Spirits sent forth (saith my Text) *to mi-*
nister for them, who shall be Heirs of Sal-
vation.

SERM. All which, is, I think, sufficient to prove
 XIII. what I intended to show, from the Words
 of my Text, viz. The Precedency of Angels,
 over Kingdoms, and Nations.

*Now to God the Father, God the Son, and
 God the Holy Ghost, be ascribed all
 Power, Might, Majesty, and Dominion,
 now and for ever. Amen.*



S E R M O N

SERMON XIV.

The Cloud of Witnesses.

For All-Saints Day.

HEB. xii. 1, 2.

Wherefore, seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us, Looking unto Jesus, the Author and Finisher of our Faith;

WE are now, my dear Christians, drawing towards the End of our Ecclesiastical Year: The Season of *Advent* (with which it has been always the Custom of the Church to begin her Computation) is near upon approaching; and at proportionable Distances in the Months that are past, we have celebrated the Memories of the *Apostles* and *Evangelists*, and first *Martyrs* of *Christianity*. But since there are abundantly

SERM. *more* Martyrs and Saints, than the Year would

XIV. suffice us to commemorate singly; and since

the *few* Festivals which our Church retains, have, either through Carelessness, Indifference, or Sloth in the Business of Religion, or else, through too diligent, and earnest an Application to the Business of the World, been passed over entirely neglected and forgot; or at most (if observed or took notice of at all) observed in such Manner, as is far from answering their End or Design; therefore in the Close, or shutting up of the Year, one general Festival is solemnly set apart and added to the rest, to the End that we may have an Opportunity, at one and the same Time, both to correct our Indevotion with respect to those Saints whose Memories should have been kept more religiously before, and also to shew some *general* Regard with Respect to those whom we have not Time to keep any special Remembrance of at all. And this is the Festival which we celebrate this Day; a Festival appointed to glorify God for the bright Example of *all* his Saints; *to yield him* (as it was expressed in our old Common-Prayer Books *) *most high Praise, and hearty Thanks for the wonderful*

* Prayer for the whole State of *Christ's* Church, in King EDWARD's first Book, compared with the *Scotch* Liturgy.

Grace and Virtue, declared in all his Servants S E R M.
from the Beginning of the World; for the Ex- XIV.

ample of the Patriarchs, Prophets, Apostles,
and Martyrs; who have been the Lights of the
World in their several Generations. To assist
you therefore, to improve this Solemnity to
the sacred Uses for which it was ordained; I
shall endeavour to excite your Affections and
Zeal in a holy Life, from the Faith and
Practice, the Patience and Sufferings, the
Glory and Reward, of all those antient Heroes
in Religion, those eminent Worthies both of
the Old Testament and the New, which the
Church, this Day, proposes to your Emula-
tion. To this End, I have taken my Text
from a Portion of Scripture which was read
to you just now, as a Lesson for the Day,
and in which the holy Penman (after enume-
rating many of the antient Patriarchs and
Saints, that lived before and under the Law,
and celebrating distinctly the several heroick
Actions and Virtues, for which they were
renowned) concludes at last his Eulogy and
Praise, with an Exhortation to the *Hebrews*,
to whom he writes, to take Courage from
them, resolutely to persist in the same holy
Course, with a thorough Assurance of the
same Help and Success. So that I presume,
the

SERM. the Words of the Text will be sufficiently
 XIV. explained, and the Design of the Festival sufficiently answered (as sufficiently I mean as the Preacher can answer it) if I take and duly improve these Heads for the Subject of my Discourse, *viz.*

I. First, To shew who are the *Witnesses* referred to in the Text, and whom the Church this Day commemorates.

II. Secondly, To enquire *what it is* they are *Witnesses of*, or what we commemorate, or celebrate them *for*. And then,

III. Thirdly, To shew, by way of Application, *what Influence* their Memory should have upon *us* in the Prosecution of our *Christian* Course.

I. First then, I am to shew who are the *Witnesses* referred to in the Text, and those whom the Church this Day commemorates. And to find out those referred to in the Text, we need do no more than turn back a Leaf, and run our Eyes over the Chapter foregoing. For there we find, that the Author of the Epistle was speaking of *Abel*, of *Enoch* and *Noah*, of *Abraham* and *Sarah*, of *Haac* and *Jacob*, of *Josepb* and *Moses*, of *Rahab*, and
 many

many others whom he wanted Time to en- SERM.
large on; such as *Gideon*, and *Barach*, and XIV.
Samson, and *Jephtha*, such as *David* also, and
Samuel, and the rest of the *Prophets*. These
few he names (as he intimates himself) as
some Instances only of the Power of Faith,
produced instead of *many more* that might
justly have been mentioned. *Aaron* and *Phi-
nebas*, *Joshua* and *Caleb*, *Elijah* and *Elisha*,
Josias and *Hezekias*, *Nehemiah* and others,
are added to the List in the Book of *Ecclesi-
asticus*, by the Son of *Sirach*: Ecclus. xliv.
to chap. xlix. And yet put all these Names
together, and they are nothing still, to that
innumerable Company of Reverend Patriarchs,
Holy Prophets, Religious Kings, and Pious
Saints, who, having *all obtained a good Report
through Faith*, well deserve to have their
Names still kept in Memory.

And these are the Witnesses the Holy Pen-
man means in the Text. But *this Day's* So-
lemnity calls on us to enlarge the Catalogue
still, by a further Addition of those chosen
and sanctified Vessels of Grace, with which
the Church (since the New Testament com-
menced) has been further adorned. We are
now to take in those glorious, *burning and
shining Lights*, of which *the least* that stands
on

SERM. on the Roll, is greater far than the greatest of XIV. all that had been before them; *Matt. xi. 11.*

— *Peter and Paul, James and John, and all the great Apostles of the Lamb, the Foundation, and Pillars of the Christian Faith; Mark and Luke, Clement, and other Fellow-Labourers with the Apostles, whose Names are written in the Book of Life; Stephen, and all the Martyred Host that have confirmed and sealed the Faith that was delivered to them, at the Expence of their Blood; the Confessors, that bravely gave up their All, and offered their Lives rather than renounce it; the Saints that have adorned it with their holy Conversations, and wisely preferred it to every Thing besides; Gal. ii. 9. Ephes. ii. 20. 1 Tim. iii. 15. All these must be taken into our present List, in order to make it full and perfect. For though their Bodies are buried in Peace, their Names shall live for evermore; the People will tell of their Wisdom, and the Congregation will shew forth their Praise; Eccclus. xliv. 15, 16.*

And thus having seen the *Witnesses* in the Text, and the *additional Witnesses* which the Church this Day commemorates; I shall proceed in the,

II. Second Place, to enquire *what it is they* S E R M.
are Witnesses *of*, or what we commemorate XIV.
or celebrate them *for*. And here again, if we
turn to the Chapter preceding my Text, we
shall find it is for the *Strength*, the *Power*,
the *Efficacy*, and *Prevalency* of their *Faith*;
which sanctified their Lives, and glorified
their Deaths, overcame this World, and se-
cured them the other. For thus we read,
that *by Faith* they confessed, they were only
Strangers and Pilgrims on Earth, Heb. xi.
13, &c. and would hear of nothing but *Hea-*
ven for their Home: *By Faith Moses*, when
he was come to Years, refused to be called the
Son of Pharaoh's Daughter; *choosing rather to*
suffer Affliction with the People of God, than
to enjoy the Pleasures of Sin for a Season;
esteeming the Reproach of Christ as greater
Riches than the Treasures in Egypt; and this
because he had Respect to the Recompence he
looked for in his future *Reward*; ver. 24—26.
But as the Holy Penman himself observes, *the*
Time would fail to tell of all, ver. 32, that
have experienced the *Power* and *Excellency* of
Faith; to enumerate all *who*, *through Faith*
subdued Kingdoms, *wrought Righteousness*, ob-
tained Promises, *stopped the Mouths of Lions*,
quenched the Violence of Fire, *escaped the Edge*
of

SERM. of the Sword, out of Weakness were made
 XIV. strong, waxed valiant in Fight, turned to
 Flight the Armies of the Aliens: Women received their Dead raised to Life again; and others were tortured not accepting Deliverance, that they might obtain a better Resurrection; ver. 33—35.

These are some of the Glories and Triumphs acquired through Faith, by the Patriarchs and Fathers under the *Law*: And should we now again, proceed to take a View of the Saints that have gone before us under the *Gospel Dispensation*; we shall find the Instances to be not inferior to the former, either in Number or in Weight.

For to wave the *Miraculous Powers* of Faith, or the *Wonders* that have been wrought by it by holy Men, under either of the Covenants; let me only remind you how it influenced their *Lives*, and how it animated and supported them, in their *Sufferings* and *Deaths*. For take them in whatever View you desire; watch them whilst living, and mind them whilst dying; you'll still observe their Eyes, their Hearts, their Attentions fixed upon the *Hope that was in them, as an Anchor of the Soul both sure and stedfast*; Heb. vi. 19. Sift them in their Words, their Actions, and Thoughts,

Thoughts, and nothing you will find was SERM.
said or done, but what had an immediate XIV.
Tendency to Heaven. Examine them in all
the Duties of Religion; and then, if you
can, find Words to express their Devotion
to God, their Charity to their Neighbours,
and their Severity towards themselves. It
would be endless to offer to show them
distinctly in all these Particulars; and there-
fore, permit me to give you one general
Character of them all, in the elegant Strains
of a pious Pen; " Often and long they
" fasted to chastize their Bodies, and to
" bring them under the Command of Rea-
" son: On all their Senses they set a con-
" stant Guard to let nothing in to disturb
" their Peace: Part of the Night they watch-
" ed, and most of the Day they laboured;
" and both Night and Day continually pray-
" ed. All Things about them went on in
" perfect Measure, just fit for their pious
" Purpose, and no more: Their Cloaths,
" their Food, their Sleep, their Recreation,
" all taught to serve the Improvement of
" their Mind: Their Mind, the only Aim
" of all their Cares, the only Scope of all
" their Severities: That disengaged from the
" Embroilments of this World, they might
" quietly

SERM. " quietly consider the Felicities of the other :

XIV. " That they might daily grow more ena-

— " moured of their Lord, and more enflam-

" ed with his Divine Perfections : 'Till at

" last dissolved in those holy Fires, they

" melted away with Longings to enjoy him.

" Sharp to themselves they were, but sweet

" to others ; obliging all the World with

" their candid Charity. Whatever any want-

" ed they gladly supplied, and often gave

" away both Fruit and Tree. They studied

" not how to advance their Families ; but

" to entail on their Posterity the Example

" of their Virtues : 'Twas not their Plot to

" leave a large Estate behind them ; but to

" benefit the World with their useful La-

" bours : To instruct the Ignorant, and to

" confirm the Weak ; to comfort the Sor-

" rowful, and protect the helpless Innocent.

" This was their constant Work, this was

" their beloved Design ; to promote with

" their utmost Strength the Happiness of

" all."

Let this suffice, with Relation to the Vir-
tues and Graces that continually shined forth
in their *Lives* : But let us not forget that
still greater Evidence of their Faith, which
many of them, alas too many of them, have
given

given by their *Sufferings* and *Death*. For ^{SERM.} not all their Humility, and Contempt of ^{XIV.} themselves; not all their Charity and Love to others, could screen them from the Malice and Persecution of bad Men, for whose Sakes, notwithstanding, they themselves would have been content to lay down their Lives. But the better Men are, the greater is the Enmity, which the Devil bears them. And so indeed it is necessary it should be, for the Proof of the Christian. For by how much the higher those Seats are which God designs us in the World to come; by so much the greater are the Troubles and Afflictions, which he awards us in this. To entitle us to the greater Glories hereafter, he would have our Virtues more conspicuous and resplendent now. For this Reason his best beloved Servants, and most favourite Saints, have been always called forth to the severest of his Trials; but Trials however, which the Grace he gives them, is able to support. For so we see, not Life preserved in all it's Miseries, nor Death armed with all it's Terrors, was either of them able to shake the Faith, with which even the Fathers of the *Old Testament* were endowed. On the contrary we read, that *they*

SERM. wandered about in Sheep-Skins, and Goat-

XIV. Skins, being destitute, afflicted, tormented:

— They wandred in Desarts, and in Mountains,
and in Dens, and Caves of the Earth, Heb.

ii. 37, 38. Nay, more than this, they had
Trial of cruel Mockings and Scourgings, yea
moreover, of Bonds and Imprisonments, ver. 36.
They were stoned, they were sawn asunder *,
(were broiled) and slain with the Sword, ver.
37. Thus were they tortured, not accepting
Deliverance, that they might obtain a better
Resurrection, ver. 35.

And if the Powers of the Saints were
thus prevalent and strong from the Rivulets
of Grace, before the Fountain, whence all
Grace springs, was fully made known; what
additional Strength must we suppose them to
receive, as soon as they could come at the
Fountain itself, and drink their Fill of the
heavenly Streams? Accordingly, if we pur-
sue our Searches once more into the Con-
duct, and Patience, and Sufferings, of good
Men, after the Coming of *Christ*; it is
enough to make their poor weak Courage
shrink back and faint, to make their Blood
run cold and chill, to hear the Torments on-
ly named, which they so chearfully, so rea-
dily

* See MILLS and WHITBY.

dily embraced. 'Death, or any Punishment SERM.
that immediately caused it, was esteemed an XIV.
Act of Mercy and Grace. The slaying them
with Clubs, with Darts, or Stones, the throw-
ing them into the Sea, or to Lions, and
Beasts, that would immediately devour them,
were Favours that but few had the good
Fortune to obtain. The most of them were
racked with the cruelest Tortures, that it
was possible for the most inhuman, mali-
cious Invention to find out or contrive. Im-
paled, or stuck upon Spikes till they died;
hung up by the Hair, or an Arm, or a
Thumb, and left in that Posture, 'till Death
relieved them; their Flesh torn and scraped
with Potsherds, or pulled from their Bodies
by Morsels, or Peace-meal, with red hot
Pincers, or other Instruments of Cruelty;
their Teeth drawn, one after another, singly
from their Heads; their Nails torn from
their Fingers and Toes; the Breasts of Wo-
men cut off from their Bodies, and seared
with burning Irons to heal them, in order
to preserve them for greater Torments; burnt
with Torches held under the tenderest Parts
of their Bodies; spitted and roasted with
slow lingering Fires; fried in Pans, and
broiled upon Gridirons; thrown into red hot

S E R M. brazen Bulls, and their delighting their mercilefs Persecutors, with the Roaring and Noise ; anointed with Honey, and hung up in the Sun to be stung to Death by Hornets and Wasps ; with many other such shocking Torments, that Decency and Modesty forbids me to name ; but with which the cruel and savage Heathens glutted their Malice, Envy, and Antipathy, to the Name of *Christ*. But these few I have mentioned, are enough to show, that what *St Paul* could promise before-hand in Confidence of the Grace, which the Gospel affords ; both He himself, and Armies of holy Martyrs after him, have experienced for Truth : viz. that *neither Tribulation nor Distress, Persecution nor Famine, neither Nakedness, Peril, nor Sword ; neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come ; nor Height, nor Depth, nor any other Creature, shall be able to separate from the Love of God, which is in Christ Jesus our Lord, Rom. viii. 35, 38, 39.*

But not only their *Patience* and *Courage*, in their Sufferings, but their *Goodness*, and *Mildness*, and *Charity*, under them, is what deserves our particular Remembrance, and,

if

if ever called to it, our strict Imitation. In O-SERM.
bedience to their meekest Lord's Commands, XIV.
recommended and enforced by his own Ex-
ample, *when they were reviled, they reviled
not again; when they suffered, they threat-
ened not,* 1 Pet. ii. 23. When they were
curst, they *blessed* their Enemies; and when
barbarously oppressed, they prayed for their
Persecutors, *Matt. v. 44. Luk. xxiii. 34.*
And if ever they exhorted them to Mercy
and Compassion, it was purely for their Sakes,
and not for their own. They grieved to
see their Lord abused and persecuted, by
those whom he came on purpose to redeem:
But as to themselves, they rejoiced and glo-
ried, that they were counted worthy to
suffer for his Name. They knew the Palms
and Crowns that were prepared for those,
who victoriously followed their Lord: Palms
which their Hands have long since borne,
Crowns laid up for them against that Day,
when the Lord shall come to be glorified
in his Saints.

But let us not attempt to describe their
Joys, which are far of, too high, and too
noble a Nature for themselves to express, or
for us to conceive. 'Tis enough for them, that
they feel them in their Breasts; 'tis enough

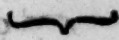
SERM. for us, as yet, that we see them by our
 XIV. Faith. Let it then suffice, that we are sure
 { their present State is not like their Condition
 of old; no more than their present Habitations
 are to be compared, to the loathsome
 Prisons, where once they were confined.
 Their chearful Notes and Melody, now is
 not like their old Complaints, nor the threatening
 Words of their stern Oppressors: But
 the Scene is entirely altered and changed;
 and for their World of Miseries, they enjoy
 a Paradise of endless Felicities: And here
 we may be sure their *lesser* Happineffes, infinitely
 surpass the greatest Pleasures of our
 dull World. For how agreeable must we
 suppose the Company they enjoy! how delightful
 the Meeting with their old Acquaintance!
 with whom they had prayed, and wept, and
 suffered; with whom they had talked of their
 present Felicity! with whom they now can
 safely sing, free from the Scorn and Malice
 of their Enemies!

And thus we have seen both whom we
 commemorate, and what it is we commemorate
 them for; that it is not mere *Conquerors*
 we mean to admire, nor any of the *great ones*
 the *World* applauds; but *humble, meek,*
 and *patient* Souls, who submitting
 themselves

themselves to be killed all the Day long, SERM.
and approaching the Slaughter, like Sheep ap- XIV.
pointed to be slain; in all these Things are
more than Conquerors through him who loved
them, Rom. viii. 36, 37.

And in all these Respects, the Saints we
have been commemorating, may very pro-
perly be called *Witnesses* in my Text. *Wit-*
nesses of the Power of Faith in this World,
Witnesses of what it can obtain in the next.
Witnesses of what Man, by the Assistance
of God, can perform and go through; *Wit-*
nesses what God, for the Endeavours of Men,
will grant and bestow. — Not but that
Witnesses, in the Sense in which the Apo-
stle uses it here, intends something more:
It implies that the Saints and Martyrs of old,
are not only *Witnesses* for God and them-
selves; not only *Witnesses* what Men can do,
and how much they may obtain: But they
are *Witnesses* also, of the Conduct and En-
deavours of us, that come after them; of
what it is that we actually do, and how
much we desire to obtain. That is, in short,
They are mentioned in my Text, as *Wit-*
nesses and *Lookers* on upon us; as Persons
standing by, to see how we run and per-
form the Race, which they themselves have

SERM. run before us. For the holy Penman al-
 XIV. ludes in this Place to the *Isthmian Games*,
 one of which Games was the *running of*
a Race, which was performed in the Midst
 of a Multitude of People that were assem-
 bled to see it, who were generally appealed
 to as *Witnesses* of the Race, and called upon
 to decide any Controversy in running. And
 because those, who had won any Race be-
 fore, were generally honoured with the prin-
 cipal Seats and Right of judging; there-
 fore, those great and eminent Examples of
 Faith and Patience, who are celebrated in
 the former Chapter at large, are here in-
 troduced in the Scripture before us, as Per-
 sons arrived victoriously at the Goal, and
 there supposed not only to stand as Lookers-
 on, but also to make their Remarks upon
 the Race of those that run afterwards, and
 with their Commendations and Encourage-
 ments, to give them new Heart, so that
 they should not give over and faint. And
 because, again, the Spectators in a Race stood
 in thick Rows, one behind another, just like
 a *Cloud*; therefore, to express the Number
 of Patriarchs, Prophets, and holy Men of
 old, already arrived at the Kingdom of Glo-
 ry, and thence looking down from different
 Ascents,

Ascents, to see with what Diligence or Speed S E R M.
we follow; the holy Penman chuses again XIV.
to make use of another Agonistical Term, a 
Cloud of Witnesses: Again, because the Cloud
or Multitude at the *Isthmian Games* *sur-*
rounded the Course, or *compassed it in on*
every Part; therefore once more, we are said
in the Text to be *compassed about with a*
great Cloud of Witnesses. And from the Shame
and Dishonour, that must redound to us,
should we, in the Eyes of so many Specta-
tors, in the Sight and View of so many
Witnesses, that have happily finished the
same Race before us, and made sure of
their Crown, from the Shame, I say, and
Dishonour that would redound to us, should
we, in their Sight, decline, and give out in
the midst of our Course, as doubting our
Strength, or mistrusting our Reward; we
are here exhorted and animated to perse-
vere, and *to run with Patience* the Race
that is set before us. And in order to this,
because once more, those that ran in the
aforesaid Games, used to make themselves as
light as they could, that they might run
with the greater Freedom and Ease; there-
fore we are here admonished *to lay aside*
every Weight that may hinder us, to dis-
charge

SERM. charge ourselves from the heavy Burthen of
 XIV. this World that hangs about us, and to render
 ourselves as light as may be for our
 Christian Course. And because, lastly, the
 Racers at these Games, lest their very *Garments*
 might hang in their Way, and incumber them in their
 Course, generally stripped and put them off, that they
 might run the lighter; therefore we are also further
 reminded *to lay aside the Sin that so easily besets us*,
 i. e. to quit the Vice our Nature is most prone to,
 and which clings to us as close, as our Garments or
 Cloaths, and which, unless we can lay it aside, will
 hinder and entangle us in our Christian Pursuit.
 Thus we are to prepare ourselves, and then to run;
 and not to run a little Way, and then give out, but
 to persevere to the End of the Course, and for our
 Encouragement *to look unto Jesus, the Author and
 Finisher of our Faith*; to keep our Eyes fixed upon
 him, who led us as a Captain in the March of Faith,
 and will be sure to crown all those that follow him.
 But this is more properly the Subject of my

III. Third and last Head of Discourse,
 under which I am to shew, what Influence
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the Memory of the Witnesses we have been celebrating, should have upon us in the Profession of our *Christian Course*. *Wherefore,* seeing we also are compassed about with so great a *Cloud of Witnesses*; let us lay aside every *Weight* and the *Sin* that doth so easily beset us, and let us run with *Patience* the *Race* that is set before us; looking unto *Jesus*, the *Author* and *Finisher* of our *Faith*. And certainly if it be in the *Power of Example* to move you; the very *Examples* that have been here produced must be enough to warm you. *Patriarchs* and *Prophets*! *Apostles* and *Martyrs*! *Confessors* and *Saints*! The very *Names* are enough to fire, and enflame your *Affections* and *Zeal*. We confess, that *most* of these *Names* imply such a *Character* in them, as is not for Men to assume when they please. *Patriarchs* is a *Title*, which, in the *Nature* of *Things*, can now be no more: *Prophets* and *Apostles*, it has been only the *Privilege* of some few to be, at some certain *Times*, and on some particular *Occasions*, appointed by *God*. *Martyrs* and *Confessors*, though entitled to a brighter and more glorious *Crown*; yet it is a *Crown* that none should voluntarily seek, or desire, for fear of the *Danger*, to which, on the other hand, they lie exposed, should not
their

SERM. their Faith and Patience be strong enough to
 XIV. bear the Trial. But *Saints* ye may ALL be,
 { in any Age of the World, without waiting
 for any extraordinary Call, and without any
 reasonable Apprehensions of miscarrying. And
 it was because they were SAINTS, that *Con-*
fessors or *Martyrs*, that *Apostles*, or *Prephets*,
 or *Patriarchs*, are any of them proposed to
 your Imitation. For it is their *Holinefs*, for
 which we chiefly commemorate them; and
 not their *extraordinary Offices* or *Gifts*. For
 had they not been endued with a remarkable
 Measure of Goodness and Grace, as well as
 distinguished by superior Characters, and mi-
 raculous Powers; their Names, and their
 Wonders would never have entituled them to
 the Honour of this World, or the Glory of
 the other. For our Saviour has been pleased
 particularly to assure us, that *Many that have*
prophefied, and cast out Devils, and done many
wonderful Works in his Name, shall yet be
rejeeted and sent away from him, at the Day
of Judgment, for being Workers of Iniquity;
 Matt. vii. 22, 23. And St Paul also observes,
 that the Power of working Miracles, or, of
 dying a Martyr for *Chrift*, is so far from being
 the principal Endowment we should admire;
 that except they be accompanied with Chari-
 ty

ty and Goodness, neither of them is to be ad-^{SERM.}
mired or regarded at all; 1 Cor. xiii. 1, 2, 3. ^{XIV}

It is not therefore the *Characters*, nor the
extraordinary *Gifts* and *Powers* of the Saints,
which the Church by this Festival recom-
mends as an Example for us to follow; but
their Goodness and Virtue, their Holiness and
Purity, their Zeal to God, and their Charity
to Men, which are the only Steps, *in* which
we can follow them, and *by* which we may
arrive at their Glory and Joy. And in these
we may imitate the highest and brightest
Saint of them all. For let them now be as
happy and glorious as they can possibly be;
let them shine among Seraphim, Cherubim,
and Thrones; we yet know, that they have
risen from as low Beginnings as ourselves;
and in this very World, where we are toil-
ing, took the Steps that led them thither. As
much as they are now at Liberty above, and
triumph there secure and free; they once had
to struggle with the same Hindrances and Im-
pediments, with which we are still entangled
below. Though now like Gods, they were
once but Men; though now Angels in Hea-
ven, they were once but Flesh and Blood on
Earth: Born with the same original Corrup-
tion, which defiles the rest of *Adam's* Sons;
and

SERM. and subject to all the Infirmities and Passions,
XIV. from which our Nature is never free.

What then should hinder but that we may be as holy, and as happy as they? Since our Discouragements are not greater; why should we not aim at Glories as great? Fear not then you who dwell below, and sigh under the Weight of your corrupt Inclinations; fear not at last to reach the same State of Happiness and Bliss, and to take your Seats amongst their Choirs. Consider that the Way is not so difficult now as it was; being made as it were broader and smother than it has been, by so many Passengers that have gone before us: Whereas on the other Hand, your Reward and Success is surer than ever, being confirmed to you by the Testimonies of as many Witnesses as there are Saints in Paradise. Why then should you faint at the Sight of others so far before you? Why should you not rather encourage and cheer yourselves, with the happy Success which they have found? *Psal. cxxxix.* You profess the very same Religion with all those Saints, for they lived and died in the same Catholick Church with yourselves: And, if it be not your own Fault, you partake of the very same Holy Sacraments: You may *eat, if you will, of the same*

The Cloud of Witnesses.

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same spiritual Meat, and drink, if you please, SERM.
of the same spiritual Drink: Why then should XIV.

you fear their shining above, when your own Time comes, or, your rejoicing together in one great Choir? Are we not all redeemed by the same rich Price? and are not the same eternal Crowns proposed to us? Are we not bred in the same Apostolick Faith? and nursed at the Breasts of the same spiritual Mother, Is not *Jesus* still the same *Author and Finisher of our Course*? and does he not hold out to us the same ample Rewards? Run then, my *Christian Racers*, run, and be sure to *run so that ye may certainly obtain*; 1 Cor. ix. 24. In the midst of such Encouragements, and Acclamations to go on, scorn to give out, or slacken your Speed. Consider how short and easy the Course is, *we* have to run, compared with those sharp, rugged and tedious ones, which such a Number of Saints have run before us: For we are not (God be thanked) at present, called to imitate the *Sufferings* and *Deaths* of the Saints, (in which Respect, I doubt it would be but very little our Forwardness would endure:) *Psal.* cxxxiii. We are only required to imitate their *Lives*, which were moulded too on purpose into various Shapes, that every Size of our's might readily

SERM. dily be furnished with a Pattern cut out and
XIV. fitted for itself. From some we may learn

Zeal, and *Courage* to encounter *Dangers*; and not, for Fear, make Shipwreck of our Conscience: *Psal.* cxi. From others we may be instructed to converse with *Meekness*, and *patiently* bear with *Neglects* and *Injuries*: Some will teach us how we may *wisely use this* World, and make it serve us in our Way to the next: Others will shew us how more generously to *renounce* it, and pass our Time in Retirement and Prayer: From all we may learn the best of Arts, *viz.* how to live and die like Saints, and by the best of Methods, their own Example. And this if we do learn, and practise it too, we shall then at the general Assembly of them all, when they are all called forth to take their Crowns; we, I say, also shall put in our Claim, and put it in with the same Success: Though we may have *no Wounds* nor *Scars* to shew; we yet shall not want for *Virtues* to produce: And *Virtue* and a *good Life*, will be as certain of a Reward in due Proportion, as the sharpest Martyrdom, or cruelest Death. Let me then once more, beseech you to stretch and exert yourselves, and pursue to the Mark, for the glorious Prize that is set before you: Still with our utmost
Speed

Speed let us follow them, whose Travails have ended in so sweet a Rest : Let us follow them who have followed our Lord, and not be corrupted by the Examples of the Careless. Let us not any more celebrate in vain these sacred Memories, to be only a Reproach to our unprofitable Lives : But for the future, whenever we *celebrate* the Saints, let us mingle Resolves to *imitate* them also. For they are the Praises most delightful to them, whose Charity rejoices at the Conversion of *us* : They are the Feasts most profitable to *us*, whose Weakness has occasion for their Example : *Psal.* cxxxii. And let us learn but of them to be humble and meek, to submit all our Wishes to the Will of Heaven ; to govern our Senses by the Rule of Reason, and our Reason by the Dictates of God and Religion ; to design our whole Life in order to our End, and establish for our End the Bliss of Eternity ; These holy Lessons let our Lives but transcribe, and than never let us fear the Acceptance of our Praise : For our Praises of the Saints are then the most acceptable, when our honouring them becomes an Occasion of benefiting ourselves.

Thou therefore, O Almighty God, who hast knit together thine Eleēt in one Communion and

SERM. Fellowship, in the mystical Body of thy Son
XIV. Christ our Lord; Grant us Grace so to follow
 thy blessed Saints in all virtuous and godly Living,
 that we may come to those unspeakable Joys,
 which thou hast prepared for them that unfeignedly love thee,
 through Jesus Christ our Lord: To whom with thee and the Holy Ghost,
 may thy whole Church, militant on Earth, triumphant in Heaven,
 unite in ascribing all Honour, Glory, Might, Majesty, and Dominion,
 now and for ever. Amen.

The Peace of God, &c.



SERMON

SERMON XV.

St. THOMAS'S Unbelief and Conviction.

For St Thomas's Day.

JOHN xx.

24. *But Thomas, one of the Twelve, called Didymus, was not with them, when Jesus came.*

25. *The other Disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his Hands the Print of his Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe.*

26. *And after eight Days, again his Disciples were within, and Thomas with them: Then came Jesus, the Doors being shut, and stood in the Midst, and said, Peace be unto you.*

27. *Then saith he to Thomas: Reach hither thy Finger, and behold my Hands; and*

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reach

SERM. reach hither thy Hand, and thrust it into
XV. my Side, and be not faithless but believing.

28. And Thomas answered and said unto
to him, My Lord, and my God.

29. Jesus saith unto him, Thomas, because
thou hast seen me, thou hast believed: Blessed
are they that have not seen, and yet have
believed.

I HAVE read to you almost the whole
Gospel for the Day, all of it indeed,
that bears any particular Relation to
the Festival, which is dedicated to the Me-
mory of the Apostle St THOMAS. An
Apostle of whom the other three Evange-
lists are almost wholly silent, none of them
mentioning him upon any other Account,
than in the Catalogue of the Apostles. *Matt.*
x. 3. Mar. iii. 18. Luk. vi. 15. Acts i. 13.
What other Relation we have of him in the
Scriptures, is in the Gospel of St *John*, from
whence I have taken my Text. And he in-
deed speaks of him, but four Times in all :
ch. xi. 16.—xiv. 5.—xx. 24, &c.—xxi. 2.
However, whatever he says gives us some
little Light into his History and Temper.
I shall therefore, just recount to you, the
three

three former Occasions, upon which he is SERM. mentioned, before I enlarge upon the Passage, XV. which I have chosen for the principal Subject of my Discourse.

For from these we learn, that besides the Name of *Thomas*, he was also called *Didymus*; ch. xi. 16. — xx. 24. — xxi. 2. which is the same in *Greek*, as *Thomas* is in *Hebrew*, both signifying, *A Twin*. It being customary with the *Jews*, when travelling into foreign Countries, or familiarly conversing with *Greeks* or *Romans*, to take to themselves a *Greek* or *Latin* Name, of the same Signification with that of their own Country.

That our Apostle was a *Jew*, his Call as well as his Name will convince us. For our Saviour, we know, never chose any to be of the Number of his Apostles, who were not of his own Country. That he was a *Galilean* is conjectured, tho' without any other Proof than that most of the Apostles were called in *Galilee*. That he was a *Fisherman* by Trade, seems likely from what is said of him in the last Chapter of *St John*; where we find, that when *Peter* was disposed to go a fishing, *Thomas* was one of those that accompanied him, ch. xxi. 2, 3.

As to his *Temper*, it is certain from all that *St John* says of him, that he was very

SERM. and wavering in his Belief. This may be
 XV. gathered from the first Account he gives
 us of his Conduct and Behaviour, when
 our Lord was preparing to go up to *Jerusalem*, to raise *Lazarus* from the Dead. For when *Thomas* saw that he would not be dissuaded from returning, for this Purpose, into *Judea* again, notwithstanding he had but lately escaped from thence to avoid the being stoned, ch. x. 39, 40. and ch. xi. 8. he proposes to the Apostles, since they could not over-rule him, that they should *all go and die with him*, ch. xi. 16. Now this, it is true, argued a great deal of *Affection* and *Love*, not to think of leaving his Master, when Danger threatened, but readily to offer to take Part with him in his Sufferings, though running, as he thought into certain Destruction. And it would be *something*, if every Follower of *Christ*, if every one that professed himself a Christian, would imitate him thus far: If they would not only be faithful in their Duties to our Saviour, when 'tis consistent with their Interest, Reputation, and Ease; but also hold fast, and persevere in their Fidelity, when they are likely to be Sufferers or Losers by it. But yet with this Affection, *Thomas* was far
 from

from coming up to the Character of a perfect Disciple: With all his Affection he wanted *Faith*: Not that his Unbelief was owing to a Deficiency or Slowness of Understanding, which yet, in his Excuse, has been often imputed to him; but it seems rather to have been owing to what has been the Spring of Infidelity ever since, viz. to an *over-high Opinion* of his own Understanding, and to what is generally an Attendant upon that, a Scrupulousness to believe what Reason knows not how to reconcile or comprehend. *Thomas* knew that *Jesus* had before raised the *Widow of Nain's Son*, and *Jairus's Daughter*, Luk. vii. 11, &c. ch. viii. 41, &c. To the former he had been probably an Eye-Witness himself: But notwithstanding this ocular Demonstration, he knew not *how* the Thing was done, and therefore would not believe it could be done again. Consequently when *Jesus* had told them plainly that *Lazarus* was dead, and that he was glad for their Sakes, that he was not there (to the Intent they might believe) nevertheless that he would go unto him, in Order to raise him, Job. xi. 14, 15. *Thomas* doubtful, or rather foreboding a quite contrary Event, says to his Fellow Dis-

SERM. *ciples, Let us also go, that we may die with*

XV. *him*, ver. 16. If our Master, thinks he, who,

we know, loved *Lazarus*, could not save him from dying; what Hopes is there he should be able to raise him when dead.

And since the Rage of the *Jews* is so violent against *Jesus*, that but a few Days since he was forced to fly, and get out of *Ju-dea* to escape their Fury; what can we expect now, but that, upon the fresh Provocation he is going to give them, instead of raising *Lazarus* from his Grave, he will be sent to his own. However, don't let

us leave him: As he will be murdered himself for his Love to his Friend: Let us (whom we know he loves as well) bear him Company; though very likely the People will also fall upon us, and we shall all *die with him*. This seems to have been what

Thomas thought; and in reasoning thus, he probably thought himself the *wisest* of them

all. The other Apostles that went up with *Jesus*, might place, upon the repeated Experience they had had, an implicit Confidence and Faith in his *Power*: But the *sa-*

gacious Thomas, knew not for what Use either his Reason or Senses were given him, if

it were not to judge by them, how far the

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Powers of Nature, or at least of *Human Nature*, (with which alone he might imagine *our Saviour* to have been invested) could operate or proceed. S E R M. XV.

This is one Instance which gives us some Light into the natural Genius of our Apostle : And if from this we look forward to a second Instance which *St John* also records, we shall be apt to frame to ourselves the same Character of him, as we have done from the foregoing. For when our Saviour, in order to arm his Disciples against his Departure, tells them that he was only going to *prepare a Place for them, in his Father's House*, where were *many Mansions*, which when prepared, he would *come again and receive them unto himself*; *John xiv. 2, 3.* *Thomas* is the first again to discover his Scruples, and to reason with him upon the Point. For when our Saviour speaks to them, as supposing they understood him, — *Whither I go, ye know; and the Way ye know*; ver. 4. *Thomas* takes him up with a short, but he thinks with a smart, Reply, *Lord, we know not whither thou goest: And how can we know the Way?* As much as if he had said—Thou talkest of *a House*, and of *Mansions* we know nothing of: First therefore tell us where that House and those Man-

sions

SERM. fions are, and then it will be Time enough to
 XV. tell us the Way to them; But don't expect
 we should listen to any thing concerning the
 Way, till we are better acquainted with the
 Situation and Accommodations of the House.

But the greatest Instance of *Thomas's Scep-
 ticism*, before our Saviour vouchsafed to confirm
 him, is in the Relation of my Text, which I
 design for the Subject of the Remainder of
 my Discourse, and for the Sake of which this
 Festival of *St Thomas* is placed so nearly be-
 fore that solemn one which is now approach-
 ing.

For *St Thomas* is commemorated next to
St Andrew, not because he was the second
 that believed *Jesus* to be the *Messiah*, but the
 last that was prevailed upon to believe his Re-
 surrection. Of which notwithstanding he was
 at first the most doubtful, yet was he after-
 wards the most fully assured of it. Him
 therefore, the Church, on this Day, sets before
 us, as an incontestable Witness of our Lord's
 Resurrection; the Belief of which Article she
 thinks will dispose us in a more serious Man-
 ner to celebrate his *Nativity*. For, unless we
 believe, with the Apostle of this Day, that the
 same *Jesus*, whose *Birth* we are now so soon
 to celebrate, is the very *Christ, our Lord, and*

our

our God; the Commemoration of his *Nativity*, or even of his *Death* or *Resurrection* will be altogether vain. In order therefore to further the Intention of our Church, I shall, from the Text, which is the Scripture she proposes to our Meditations, take into Consideration the following Particulars, viz.

I. First, The *Aggravations* of *Thomas's* Unbelief, and in Consequence thereof, the *Unreasonableness* of his Demand.

II. Secondly, The *gracious Condescension* of our Saviour, in *complying* with, and *yielding* to, so rude a Demand.

III. Thirdly, The *Effect* which this had upon the Apostle, and the *Change* that it wrought in him.

IV. Fourthly, The *Benediction* which our Saviour takes this Opportunity to confer upon all that *believe* upon *reasonable* Grounds.

I. First, I shall consider the several *Aggravations* of *Thomas's* Unbelief, and in Consequence thereof the *Unreasonableness* of his Demand. *Thomas*, one of the twelve called *Didymus*, was not with them when *Jesus* came. This very Absence of the Apostle, from the Meeting of all the rest of his Collegues, seems
a little

SERM. a little to open to us the natural Temper of
XV. the Man: He appears ever of a doubting and
mis distrustful Disposition. His Master, as he
suspected, when he came up to *Judea*, to
raise *Lazarus* to Life, though he had indeed
accomplished that Miracle, yet for doing it he
had lost his own. And whatever he might
have done, whilst alive, for another, he con-
cluded he could do nothing for himself, when
dead. Instead therefore of expecting ever to
see him alive again, he quits the Conversation
of all that knew him, and declines coming
where he should be talked of or mentioned.

His other Disciples, however dispersed and
distressed at first, yet find an Opportunity of
meeting again; and keep together till the
Time was expired, that they had heard their
Master talk of rising, to see what the Event
of his Promise would be. Accordingly we
find, that all of them but *Thomas* had, more
or less, some Assurance or Proof, before that
Day was at an End, that our Saviour had
made his Words to them good. For first in
the Morning of the third Day, some of them
came early to the Place where he was laid,
and there saw with their Eyes, that, notwith-
standing the Watch, he was missing from the
Grave. *Mary Magdalen*, who was still more
earnest

earnest than the rest, and would not leave the S E R M.
 Sepulchre till she had received Satisfaction, is **XV.**
 rewarded for her earnest Concern by our
 Lord, who shewed himself to *her first* after
 his Resurrection; *John xx. 14—18.* *Cleopas*
 and *Simon*, as they were going to *Emaus*, and
 were reasoning concerning these surprizing
 Events, are also favoured with their Lord's
 appearing to and conversing with them, who
 first makes their Hearts burn within them by
 his Discourse, and then fully discovers himself
 to them, *in breaking of Bread*; *Luke xxiv.*
13—35.

The Ten having thus, some heard, and
 some seen, that our Lord was alive, assemble
 all-together in the Dusk of the Evening, to
 instruct themselves fully of what Satisfaction
 each other had received concerning the Truth
 of so important a Fact; *ver. 36—43.* Here
 our Saviour prevents the Enquiries they were
 going to make, by appearing in the midst of
 them, as they were going to speak, and by
 submitting himself to be seen and handled by
 them, and to eat before them, that so he
 might convince them by all their Senses, that
 he was true Flesh and Bones and not a Spirit,
 as at first they imagined, but the same indivi-
 dual *Christ* that died. Now had *Thomas* plac-
 ed

SERM. ced but the same Hopes and Confidence, in
 XV. what our Lord had said to his Apostles, as
 the rest of them had done; he would proba-
 bly have been as industrious as they in exa-
 mining into the Truth of what so nearly con-
 cerned him: Had he been either at the Se-
 pulchre, or in the House with the Apostles,
 to enquire into the Matter; he with the rest,
 would also have had the Satisfaction he want-
 ed, and not have sunk into so much Distrust
 and Infidelity as he discovered. *But Thomas*
was not with them, when Jesus came. And
Thomas was determined to believe nothing
 upon Hearsay, nor would he trust to any
 Man's Senses but his own. Notwithstanding
 therefore, that *Jesus* had signified to them
 over and over again, that he would arise, and
 that the third Day; notwithstanding he had
 shewed himself able to do so, by the miracu-
 lous raising others from the Dead, and espe-
 cially *Lazarus*, whom after four Days-Burial,
 he had miraculously restored to Life, but a
 Fortnight or three Weeks before: And though
 the *Women at the Sepulchre* could inform him
 upon the Testimony of *Angels*, that he was
 actually *risen*; though *Mary Magdalen* could
 assure him, she had *seen* him; though *Cleopas*
 and *Simon*, could relate to him a long Dis-
 course

course they had held with him; and how he ^{SERM.} had blessed and broke, and given them Bread; XV. and though ten Apostles could all jointly declare to him, *what they had heard, and what they had seen with their Eyes, what they had looked upon, and what their Hands had handled of the Word of Life*; 1 John i. 1. yet the cautious Thomas would believe none of them: Whole Nations since have been converted by the Preaching of *one* Apostle: But Thomas stood out *singly* and *alone* against the joint, united Testimony of *all the Ten*. Say what they will concerning the Evidence of their Senses; he tells them plainly, that he is resolutely determined to believe none but his own. *Except (saith he) I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe.* Seeing and Feeling were the only Evidences that Thomas would admit. That Jesus had lately raised Lazarus from the Dead, he saw himself, and therefore he believed it: But that with him, was no Reason why he should believe, upon the Testimony of others, that he had raised himself, which *he* himself had not seen. "Never considering what a haughty Piece
" of Pride it was, to suppose, that his own
" *singl*e

SERM. " *single Sense* was less fallible than the *joint*

XV. " *Experience* of such a Number. But thus

— " did the wise Pretence of avoiding too *easy* a

" *Credulity*, betray *Thomas* into *Irreverence*,

" *Uncharitableness*, *Absurdity*, and *Irreligion*;

" and all under the Colour of desiring a *ra-*

" *tional Conviction*. These extravagant Ef-

" fects could *Nicenese* in believing produce in

" *him*: And who can question, but that it

" may be likely to produce the same in any

" one else *." For with the same Way of

reasoning might every Man since, and may

every Man now, require ocular Demonstra-

tion for every Article of his Faith; he may

require that *Jesus* should shew himself from

Heaven, before he believes any thing that the

Apostles and Evangelists have related concern-

ing him. So just is the Charge of *Increduli-*

ty upon *Thomas*, and such, as you have heard,

the *Aggravations* of it: No better Reason has

he to urge for the Demand he makes, or for

the Satisfaction he requires to be given him:

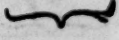
From the *Rudeness* of which let us now pass

on to contemplate, in the

II. Second Place, the gracious *Condescension*
of our Blessed Saviour. *After eight Days*

* Dean YOUNG's second Sermon on *Rom. i. 22.* p. 41, 42.

again

again his Disciples were within, and Thomas SERM.
 (persuaded by the other Apostles, perhaps, in XV.
 Hopes of another Appearance) *was with them:* 
Then came Jesus, the Doors being shut, and
stood in the midst; and said, Peace be unto you.
Then saith he to Thomas, Reach hither thy
Finger, and behold my Hands; and reach hi-
ther thy Hand and thrust it into my Side; and
be not faithless but believing. And we need
 not doubt, but Thomas made use of those
 Methods for his Conviction, to which our
 Lord was now pleased to invite him. To
 content himself *now* with the *View only* of his
 crucified Body, would have been as *unbecom-*
ing, as his insisting upon handling it before
 was *rude*. For now his Master, who knew,
 though absent, the Demands he had made,
 takes him at his Word; not for his own Sa-
 tisfaction only, but for the Satisfaction of eve-
 ry *Christian* in every Age, that ever did, or
 shall, succeed him. *Thomas* therefore now,
 not only *saw* his Master alive, and *beheld* the
 Scars in his Hands and Side, which were
 made by the Nails and Spear on the Cross;
 but, out of Obedience to his Lord's Com-
 mand, must we suppose him to *examine* and
search them with his *Hands*, and so to receive
 all the Satisfaction that his *Senses* could yield:

SERM. And by this Condescension did our Blessed
 XV. Saviour not only remove all Remains of *Thomas's* Doubting and Unbelief; but he left full Evidence to all that should live afterwards of the Truth of his Resurrection: Since no Proof of it was now wanting, which the Nature of the Thing was capable of bearing. He not only had suffered one of his Apostles, that is, one of those who was to attest his Resurrection, at first to doubt of, and mistrust the Fact; but he vouchsafed to give him, before them all, and therefore, for the greater strengthening and Confirmation of them all, such a convincing Proof of it, as should enable both *him* and *them* to silence all Cavils and Disputes about it. Believe *upon Testimony*, all Men must, as to any Fact that is done at a distant Time or Place, from the Age or Country in which they live: And therefore, in the Point of our Lord's Resurrection, we in this Age, at this Distance from the Time it happened, can't, in the Nature of the Thing, expect better Proofs, than what the *Eye-Witnesses* of it have left us. But certainly the Credit of those *Eye-Witnesses* must be so much the greater, by how much they appear free from Credulity and Hastiness to believe. When therefore it appears (as from their History

story it does) that *all* the Apostles were *mis-* SERM.
trustful at first; and that one of them especi- XV.
ally was a *downright* Unbeliever, and yet had
at last as thorough a Conviction, as the great-
est Infidel now would ask; who will dare to
disbelieve, or doubt, what upon such compul-
sive Evidence they preached. For what bet-
ter Evidence would we desire of the Truth of
the Resurrection of *Jesus*, than that of a
doubting, mistrustful Man, who, in the Pre-
sence of ten more, who witness what he did,
felt and handled him after he was risen, and,
by all the Experience Human Senses could
give, found his Body to be the very same, and
that it could not possibly be any other, than
that which had been wounded, and put to
Death upon the Cross? But this, should we
pursue it, would run us out into a Subject
proper to another Season: It is not what
Evidence *we* have of the Truth of *Jesus's*
Resurrection, which we are now to consider;
but how *unreasonable Thomas* was in the Proof
which he required; and yet how graciously
Jesus condescended to comply with his De-
mand. But having thus far entered into the
Foibles of the Apostle's Character, let us next
survey the *bright* Part; which we shall do if
we proceed to observe in the

SERM. III. Third Place, What *Effect* our Lord's

XV. Compliance had upon the Disciple, and what

Change it wrought in him. *Thomas answered and said to him, MY LORD AND MY GOD.*

The Answer is short, and seemingly abrupt:

But it contains, notwithstanding, a Confession

as noble, as his Doubting and Mistrust be-

fore was mean. He, who before came *behind*

the Apostles, now *outstrips* them. Upon his

receiving this Testimony which our Saviour

vouchsafed him, he not only acknowledges

Jesus for the *Messiah*, for the very same Lord,

to whom he had been a Servant and Compa-

nion during the Time of his Ministry, for

three Years and a Half before he was crucifi-

ed; but he moreover owns him now to be

God, as well as *Christ*, he sees the Divine

Hand he had now displayed, and forthwith

draws the same Inference from it, as St *Paul*

did afterwards; viz. that *Jesus Christ* our

Lord, who was made of the Seed of David ac-

ording to the *Flesh*, was declared to be the Son

of God with Power, according to the Spirit of

Holiness, i. e. with respect to his *Holy Spirit*,

or, *Divine Nature*, by the *Resurrection* from

the Dead; Rom. i. 3, 4. " So mighty, so

" sudden a Change do we find in this Apo-

" stle; that the Person whom so lately, he

" could

" could not be prevailed upon to think other-^{SERM.}
 " wise of, than as a dead Man, lost to all XV.
 " Hopes, all Possibility of returning; he now
 " adores and worships as the Almighty and
 " Everliving God *."

Nor contents he himself with the Satisfaction he had received to his own Mind: But he goes and preaches the same Faith which he had thus confirmed to him, to distant Countries. He becomes as zealous as any of the Apostles to propagate the Light of *Christianity*, even in the darkest Corners of the Earth; and confirms the Truth of what he preaches as strenuously as the best of them; for he sealed it with his Blood. The Province assigned to him for the Exercise of his Office, after the Ascension of our Blessed Saviour, was from *Parthia* to the *Indies*, through all which extensive Country he is reported to have preached, and at last to have suffered Martyrdom there. For having converted many to the Faith, and, amongst the rest, an *Indian King*, the Idolatrous *Brachmans*, or *Indian Priests*, conspired his Death, in order to put a Stop to his Progress. Accordingly we are told, that retiring one Day into a private Place, for the sake of his Devotions, a

* STANHOPE on the Gospel, p. 73.

SERM. Body of armed Men set upon and killed
 XV. him; loading him at first with Stones and
 Darts, 'till one of the Company more merciful than the rest, in Effect at least, if not in Design, run him through with his Lance, and so released him from the Fury of his Persecutors, to take Possession of a Crown of Glory. But to return to the more immediate Subject of my Discourse, we are in the

IV. Fourth Place, to consider the Benediction, which our Saviour takes Occasion from *Thomas's* Doubts, to confer upon all that believe upon sufficient and reasonable Grounds. *Jesus* saith unto him, *Thomas, because thou hast seen me, thou hast believed: Blessed are they who have not seen, and yet have believed.* This Benediction pronounced upon *Believers* is introduced, we see, with a Reprehension of *Thomas's Unbelief.* *Thomas, Because thou hast seen me, thou hast believed,* Though now a Believer, yet much of the *Merit* of his Belief was lost for not being placed upon it's proper Foundation. *Christ* had assured him over and over, that in three Days he would arise; and ten of his Colleagues, whom he had no Reason to distrust, had

had assured him from their own Know-^{SERM.} ledge, that he was arisen. Yet *Thomas's* XV. Assent, (which ought to have been yielded to the Word of his Master, and the Apostles Report) he still withholds, and will admit no Faith, but what comes in at his Eyes, and his Fingers Ends. This, properly speaking, is *not* Faith: For *Faith cometh by Hearing*, (saith St Paul) and *Hearing by the Word of God*, Rom. x. 17. And *Faith is the Substance*, or the Ground and Assurance, of *Things hoped for*; the Evidence of *Things not seen*, Heb. xi. 1. So that the Commendation and Dignity of Faith, consists not in believing what we *see with our Eyes*, and *feel with our Hands*, which is a Proof from Demonstration, that no Man can possibly withstand, if he would; but in yielding to such Arguments and Testimonies, as have all the Evidence of Truth, that the Matter affirmed is capable of having; and to which, no reasonable Understanding can think of any Thing to object; though Persons resolved to believe nothing, but what they see, and are Witnesses of, themselves, must still remain amongst the Unbelievers. And it is in Opposition to such Minds, that our Saviour pronounces, *Blessed are they*

SERM. *who have not seen, and yet have believed.*

XV. Because such Persons use Pains and Industry, to come at the Truth, they examine into the Nature of the Question proposed, sift the several Arguments produced for or against it; consider on which Side the strongest Reasons are produced: And where they see those clearly to preponderate, their Judgment determines, their Mind assents, their Faith is fixed; and from that Time they govern and direct themselves suitably to this Faith, *i. e.* in such Manner as the Truths believed, if duly attended to, will naturally excite and encourage them to do.

And such must be the Faith of every Christian now, who would expect the Blessing of Christ upon it*. For though our Lord, in particular Condescension and Indulgence to the Infirmities of one Disciple, afforded an extraordinary Favour, at a Time when he had not ceased to be conversant amongst them: This gives no Right, no Claim, to any Christian at this Time of Day, who must rest upon the rational Evidence that is come down to them, and have all the Reason in the World to be contented with it.

* STANHOPE on the Gospel for St Thomas's Day, p. 70, 71.

For there can never be the same MO-SERM. tives, the same Occasion, to incline God's XV. extraordinary Condescension to any one that lives under the Gospel Dispensation now ; as there was for this Manifestation to *Thomas*. Our Lord, at that Time, had not given *every* Proof of his Resurrection, that the Fact was capable of having : But, when now *every* Sense was appealed to, and *every one* concurred in it's Verdict ; when Nothing was left to ask, which the most Sceptical Doubter could pretend to desire ; and when that Doubter himself was no less positive afterwards, in asserting the Truth of the Resurrection, though nothing but Demonstration could make him believe it : This takes off all Imputation of Credulity and Easiness : This shows, that as these Disciples could have no Temptation to deceive others ; so they took all possible Care, that they might not any Way be deceived themselves. So that whatever Objections can now be pretended, they have been all answered and baffled of old. For *Thomas* doubted, and was satisfied for us all ; whose former Unbelief adds such Strength to the Testimony he gives, and makes him a Witness, so much above Exception ; that the Scruples,
which

SERM. which in him we can't help blaming as

XV. *Weakness*, must in any one now, who knows

his Story, be looked on as *Wilfulness*, and *resolved Infidelity*. Let us therefore consider, that what in *Thomas* might appear to be *Want of Evidence*, will in any modern Unbeliever appear to be *Want of a good Disposition*. And therefore, to conclude, let me earnestly exhort you to be careful, *That the Trial of your Faith, being much more precious than of Gold that perisheth, though it be tried with Fire, may be found unto Praise, and Honour, and Glory, at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoice with Joy unspeakable, and full of Glory: Receiving the End of your Faith, even the Salvation of your Souls,* 1 Pet. i. 7, 8, 9. In Order to which, Do thou,

O Almighty and Everliving God, who for the more Confirmation of the Faith didst suffer thy holy Apostle Thomas to be doubtful of thy Son's Resurrection; grant us so perfectly, and without all Doubt, to believe in thy Son Jesus Christ, that our Faith in thy Sight may
never

Unbelief and Conviction.

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*never be reprov'd : Hear us, O Lord, SERM.
through the same Jesus Christ, to whom XV.
with thee, and the Holy Ghost, be all
Honour and Glory, now and for ever-
more. Amen.*



SERMON

S E R M O N X V I.

Madness the Effect of a Diabolical Possession.

MATTH. xvii. 14, 15, 18.

There came to Jesus a certain Man kneeling down to him, and saying, Lord, have Mercy on my Son, for he is Lunatick, and sore vexed; for oft-times he falleth into the Fire, and oft into the Water. And Jesus rebuked the Devil, and he departed out of him, and the Child was cured from that very Hour.

I HAVE chosen these Words, not with Design to enlarge upon the *Power* and *Goodness*, which our Saviour displayed in working the Miracle recorded in them; but for the sake of one particular Circumstance, the *Manner*, I mean, in which he wrote it. A certain Man brought his Son that had a *Lunacy*, accompanied with a *Falling Sickness*, to be *bealed* by him; and our Saviour cures him
by

I. by rebuking the Devil, and forcing him to de-SERM.
part from him: From whence I would en- XVI.
deavour to second an Opinion of a very pious,
and profoundly learned Divine * of our Church,
which seems to have a great deal of Scrip-
ture, Reason, and Antiquity on it's Side, and
yet is but slenderly discoursed on by himself,
and not so much as mentioned, as I know of,
by any other of our modern Writers.

The Opinion is this; That the *Demoniacks*,
or, *Persons possessed by the Devil*, which we
read of in the Gospel, many of whom our
Saviour cured, were no other than such as we
call *Lunaticks* or *Madmen*; and that their
Madness proceeded then, as I suppose the
Disorder of Madmen to do now, from the
Possession of some Devil, or wicked Spirit.
For is it not strange, upon any other Supposi-
tion, that these *Demoniacks* should so abound
in that Nation, which was the peculiar People
of God, and that too more particularly at a
Time when our Blessed Lord was on Earth;
that they should be so frequent and common,
as to be looked on then as not strange and
extraordinary, but as Things that happened
every Day; and yet that now, and for many
Ages past, such People are scarce ever heard

* MEDE, Disc. vi. p. 28.

S E R M. of or known, except in a Church where they

XVI. are sometimes pretended, for the Sake of pretended miraculous Cures? This being the Case,

may we not suppose, that such *Demoniacs* as our Saviour healed, may exist even now, though not so much attended to by us, because expressed by different Names? For it often happens that the same Things, represented to us under different Notions, and different Names, are not taken to be the same they are. Just as one who meets his Friend in a foreign Dress, or antick Disguise, takes him to be some other Man, though he knew him ever so well before. I would therefore suppose, that the Scripture *Demoniacs*, the *possessed* or *Energumeni* of the Antients, were just such as we call *Madmen*; and consequently, that our *Madmen* and *Lunaticks*, are such as our Saviour dispossessed. This is the Notion I intend for the Subject of my present Discourse: And in treating of it, I will shew, what Grounds we have to suppose this Notion to be a *true* one; which I will do,

I. First, By considering what the *Holy Scriptures* have delivered concerning it: And,

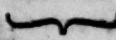
II. Secondly, By giving you the Opinion of the antient *Jews* and *Gentiles*, and primitive *Christians* on the Case.

I. First,

I. First, In considering what the *Holy* S E R M.
Scriptures have delivered to us concerning this XVI.
Point; I shall confine myself chiefly to the
New Testament. Not but there is a Case re-
corded in the *Old Testament*, which will come
in my Way before I conclude: But I shall
build on no Authorities but what I can draw
from the New: At the Head of which, I
place the Passage I have taken for my Text:
*There came to Jesus, a certain Man, kneeling
down to him, and saying, Lord have Mercy on
my Son; for he is lunatick and sore vexed:*
i. e. grievously afflicted at certain Seasons, and
Changes of the Moon, with an Epilepsy, or
Falling Sickness; *for he oft-times falleth into
the Fire, and oft into the Water*. Now that
this, though a Lunacy to outward Appearance,
was yet the Effect of some wicked Spirit's
Possession, appears from the 18th Verse;
where we are told, that *Jesus rebuked the De-
vil, and he departed out of him, insomuch,
that the Child was cured from that very Hour*.
Accordingly, the other Evangelists, that relate
this Miracle, tell us it was a *dumb Spirit that
had seized him, and that wheresoever it took
him, he suddenly cried out, and the Devil tore
him and bruised him, that he foamed again,
and gnashed with his Teeth, and pined away;*
and

SERM. and that it oft-times cast him into the Fire,
XVI. and into the Waters to destroy him; Mark ix.

17, &c. and Luke ix. 38, &c. These were all Symptoms of what we call a black, fullen, melancholy Madness; and of one who, in his Fits, was weary of Life, and watchful of Opportunities to put an End to it by Violence: And yet all the Reporters of the Story tell us, that it was the Effect of a malignant Spirit, of a dumb and deaf Spirit, as our Blessed Lord himself pronounces him to be: *Thou dumb and deaf Spirit*, (saith he) *i. e.* thou wicked Spirit, that causdest this Man to be dumb, and fullenly silent, and mute to every thing that is asked him, and deaf to, and regardless of every thing that is said to him, *I charge thee, come out of him, and enter no more into him*; Mark ix. 25—27. At the Word of Command the Devil left him, but left him like a Devil, doing him all the Mischief he could in parting from him. *For he cried and rent him sore, and came out of him: And he was as one dead; insomuch that many said, he is dead. But the compassionate Jesus took him by the Hand, and lifted him up, and healed the Child, and delivered him again to his Father*; Luke ix. 42. This is not the Manner of the going off of a meer natural Disease, but the Treatment

ment of a hellish, invidious Spirit. And yet SERM.
the Child is called a *Lunatick*, and the Symp- XVI.
toms of *Lunacy*, accompanied the Possession. 

And just so in another Instance, which I shall now produce, the Symptoms of a *raging* or *furios* Madness (which the *Greeks* call *Mania*) accompanied the Possession of the Man who *had his Dwelling among the Tombs*: Who, to outward Appearance, and in Reality too, was as truly a Madman, as any that *Bedlam* now can shew; unruly and fierce, so that *no Man would venture to pass by that Way*; strong and ungovernable, so that *no Man could bind him, no, not with Chains*; for his Chains *be plucked asunder, and broke his Fetters in Pieces*; nor could any one tame him. But he *was always, Night and Day, in the Mountains, and in the Tombs, wearing no Clothes, but crying, and cutting himself with Stones*. Here, as I observed, are all the Signs of a *raging Madness*: And yet the sacred History assures us, that this again was the Effect of *many Devils*, that *had entered into him*; so many as to call themselves *Legion*, or a Regiment; *Matt. viii. 28, &c. Mark v. 1, &c. Luke viii. 27, &c.*

And that this Relation was according to Reality and Fact, and not adapted to an O-

S E R M. pinion only, that prevailed at that Time a-
 XVI. mong the *Jews*, appears from the Sequel of
 the Relation: From whence we learn, not
 only, that the Man that had the Madness was
 brought to his right Mind; but also that the
 Devils, who had caused his Madness, did, up-
 on leaving him, with our Saviour's Permission,
 enter into a *Herd of Swine*, possessing them
 with the same Madness and Rage, so that,
 though they were in Number about two thou-
 sand, *they all ran violently down a steep Place*
into the Sea, and perished in the Waters.
 From these two Instances it sufficiently ap-
 pears, that the *Demoniacs*, or Persons dis-
 possessed by our Lord, whether melancholily,
 or ravingly, were certainly mad, and that
 their Madness was occasioned by some Im-
 pressions upon their Brain from wicked Spi-
 rits. But that you may not depend, on so
 unusual a Topick, upon my own Judgment
 singly, I shall proceed in the,

II. Second Place, to give you the Opinion
 of the antient *Jews* and *Gentiles*, and of the
Primitive Christian Fathers on the Point.
 The Opinion of the *Jews* we may easily
 come at from the same holy Writers, the E-
 vangeliſts themselves, from whom I have al-
 ready

ready stated the Case. The Man who came SERM.
to our Saviour with his Son, who is the Sub- XVI.
ject of my Text, though, according to St ~~~~~
Matthew, he calls him a *Lunatick*; yet St
Mark, and St *Luke* tell us, he imputed that
Distemper or Lunacy to the *Seizure of a Spi-*
rit, even before our Lord had shewn that it
was so, by casting one out of him: A plain
Evidence that, in his Father's Opinion, to be
a *Lunatick*, and a *Demoniack*, was the same
Thing. Nor was it the Opinion of a *single*
Man only, but of the *Jews in general* *: For
in the Diversity of their Opinions concerning
Christ, we are told that *Many of them said,*
He hath a Devil and is mad, John x. 20.
which Expression, however blasphemous and
shocking, plainly spoke it to be *their* Notion,
that *Possession* and *Madness* differed no other-
wise, than as a Cause from the Effect: The
Man was possessed, they thought, and there-
fore he was mad. For which Reason, when-
ever our Blessed Lord talked, as they thought,
inconsistently and strangely, it was usual for
the *Jews* to tell him, that *he had a Devil*;
John vii. 20. viii. 48, 52. meaning, that
he talked like a Madman. And so because,
John the Baptist came neither eating Bread,

* See LIGHTFOOT on *Matth.* xvii. 15.

SERM. *nor drinking Wine*, but appeared like a reserved, melancholy, hypochondriacal Man, they said, *he hath a Devil*; Luke vii. 33. meaning the same, that they had affirmed of our Blessed Lord himself, *viz. He hath a Devil, and is mad.*

These Testimonies from the Gospels themselves, are sufficient as to the Opinion of the *Jews* upon the Case: I might produce many more from *Maimonides*, and some other of their celebrated Writers: But having no Occasion for them, I shall pass on to the Sentiments of the *Gentiles*. Not that I design to build on their Judgment; but only to observe to you, how universal this Opinion was formerly. And that the *Gentiles* had the same Apprehension of Madmen, as I have shewn the *Jews* had, appears from the Names, or Appellations they gave them, such as *Larvati* and *Cerriti*, which signified, that the Persons under such Misfortunes, were smitten and afflicted, by the *Larvæ* or *Ceres*, i. e. Demons or infernal Spirits. To these I might add, the Conceit of the *Turks* at this very Day; except that they suppose it to be a good Spirit that actuates them, and not an *evil* one, imputing their Disorder to *Inspiration* rather than *Pbrenzy*. But these Testimonies I produce,

duce, as I just now said, for the *Universality*, SERM.
rather than for the *Truth* of this Notion. XVI.
The *Truth* of it I have confirmed from more
infallible Evidence, even the Evangelists them-
selves, who are clear upon the Point, and have
transmitted their Notion to the Ages that suc-
ceeded them.

For we learn also from the *Primitive Wri-
ters* * of the Church, that during the first
Centuries, Madmen were still called *Demoni-
acks*, or *Possessed*, and during the Continuance
of miraculous Powers, were frequently cured
by exorcising, or casting the Devil out of
them †. The general Doctrine therefore,
that the *Scripture Lunaticks were possessed*, or,
which is all one, that those which were pos-
sessed, were what we call *Madmen*, I think I
have shewn to be well founded, and strongly
supported.

And now if any one were inclined to ask,
why *Madness in Times of old* was the Effect
of Possession, more than it is *now*? I would
change the Question, and put it otherwise—
Why should we not suppose, *Madness* to be
owing to the same Cause still, to which we

* Ἐρεγμένον. See BINGHAM, l. iii.

† See Dr WHITBY's General Preface, to the Second Vo-
lume of his Commentary on the New Testament, p. 26—32.

SERM. find by such a Number of good Testimonies,
 XVI. it was antiently ascribed? I believe it would
 be harder to prove it is not; than to suppose
 that it is. It is from the Symptoms, that we
 generally judge of the Disease; and where the
 Symptoms are the same in different Persons,
 we pronounce the Disease to be the same too.
 If therefore, Lunatics and Madmen are
 known now by the same Signs they were
 known by formerly; if they are unaccounta-
 bly dogged and sullen, deaf and dumb to
 their best Friends, and the best Advice; or if,
 on the other hand, they are frantick and ra-
 ving, mischievous and destructive to them-
 selves and others; if thus, I say, they are
 known by the same Symptoms now, as they
 formerly were, what Reason can be given
 why the Cause of their Madness is not the
 same now as formerly it was? I am sure some
 Phrases frequently made use of in most Lan-
 guages to express their Madness, seem on my
 Side. A Madman (in *Latin*) is said to be
Mente sive Animo captus; one whose *Mind*,
 or *Understanding*, or *Apprehension* is seized,
 i. e. seized or perverted by something that has
 got a Power over him. Our *English* Phrase
 is stronger still: A Man disordered in his
 Senses, we express by a *Man that is not him-
 self*

self, or in other Words, *by a Man that is beside himself*; i. e. one that beside himself is another, or one that has not the Government of himself, but is under the Influence and Dominion of some over-ruling, tyrannical Power; one, in short, who *is possessed*, which is a third Expression, and the strongest of all, which we frequently use for a Man in the melancholy Circumstances we are speaking of. So that whatever Notions we conceive in our Thoughts, our Language expresses the same Image of Madness still, which Men have always been used to have. And that these Images neither have been, nor are ill represented, it has been the Business of the Premises to shew.

But then perhaps, you will ask again, If Lunatics *now* be of the same Kind with those whom our Saviour recovered to their Senses, by commanding, or casting the Devil out of them; why do we not *now* use the same Remedy, and dispossess evil Spirits by the Power of the good Spirit which God has promised us? To this I *might* answer, that perhaps the Reason may be the same with us, as it was with the Apostles in the Case of the very Lunatick before us; whom the Disciples first endeavoured to cure, and yet could not,

ERM. *because of their Unbelief.* It may, I say, be

XVI. Want of Faith, a Want of a steady Confi-

 dence in God, that withholds from us the Power of being more helpful to our Fellow-Creatures, in this and many other extraordinary Cases, than at present we are. Could we attain to the same Strength of Faith, to which the Apostles attained afterwards, we might possibly do the same mighty Works which they afterwards did. We might *then* heal Folks vexed with unclean Spirits, Acts v. 16. as did St Peter and the other Apostles with him; or as afterwards did St Paul, who, in the Name of Jesus, commanded a Spirit of Divination to come out of a Damsel, ch. xvi. 16. and from whose Body alone Handkerchiefs or Aprons being brought to the Sick, the Diseases departed from them, and the evil Spirits went out of them; ch. xix. 12. So that this Objection against the Possessions of Madmen, drawn from *their not being miraculously dispossessed*, as we know in the first Ages of the Gospel they were; is by no means sufficient to disprove, or discredit, the Notion I am advancing. It proves, I own, that we want Faith, or Power to eject the Devil; but not that they have no Devil in them.

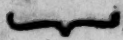
Nor

Nor indeed does the Objection bear so hard S E R M.
upon our own *Deficiency* in the Case, as at **XVI.**
first Sight it may seem: It supposes, I say, that
we have not either *Faith*, or *Power* enough
to cast out Devils as the Apostles did: But it
still leaves Room to suppose, that the *Power*,
and not the *Faith* may be wanting to do it.
For our Saviour told his Disciples upon this
very Occasion, (I mean upon their not being
able to dispossess the Lunatick in my Text,
because of their Unbelief) that *if they had*
Faith as a Grain of Mustard Seed, they might
say unto a Mountain—Remove, and it should
remove, and nothing should be impossible to
them. And this surely is a Degree of Faith,
which we may humbly trust many *Christians*
do not want: Many, many, I hope, may be
found, superior in Faith to the greatest of the
Apostles whilst *Christ* was with them; many
that are not only ready with *Peter*, to *profess*
Prisons and Death, but to *undergo* them too
for the Sake of *Jesus*: Many, that in his
Name, would stand undaunted against all the
Powers of the Devil or Hell, rather than de-
ny him; and if so, it can't surely be owing to
the Want of Faith, that *even Devils are not*
subject to them through his Name; Luke x.
17. as they were to the LXX even in the In-
fancy

SERM. fancy of our Saviour's preaching to them.

XVI. The Reason then, why we can't cast out Devils as the Apostles did, we may modestly say, is because we have not the same Occasion to do it as the Apostles had. 'Tis a Miracle that has ceased, as other Miracles have done, because of no longer Use to the Church.

For it was the *Church's* Benefit, that was chiefly intended in the Exercise of this Power in all the Instances recorded of it. It was always performed, not so much for the *Relief* of the Person *cured*, as for the *Conviction* of the Persons that were *Witnesses* to the Cure. It was to demonstrate to all the Standers-by, and by them to all to whom the Notice of it should come, that the Spirit and Power, by which the Apostles and Primitive *Christians* acted, was superior to any *infernal* Power, and was intended, in short, to vanquish and suppress the Power of Hell. It shewed that *God was in them of a Truth*, 1 Cor. xiv. 25. that the Doctrine and Religion they preached was from him, since *no Man could do the Miracles they did, except God were with him*; John iii. 2. But now when we are convinced by infallible Testimonies of the Truth of that Religion, which these Miracles were given to confirm and support; when we are well assured

red by strong and full Evidence, clearly and SERM.
faithfully transmitted down to us, that such XVI.
Miracles were really and openly wrought; 
we have no Reason to expect to see them
worked over and over again, but are to ac-
quiesce in the Assurance and Certainty we
have, that such Things have been. Were
Ministers indeed divinely called, as the Apo-
stles were, to Countries where *Christianity*
was never known; we then might hope, that
the Power of this Miracle as well as of others
would be again restored; and that Devils
would again be dispossessed where their King-
dom was to cease. But where *Christianity* is
already received, we are not to expect the
Repetition of Miracles, which were only ne-
cessary at first to introduce it; and which in-
deed, if they were continued and perpetually
performed, would deprive us of the *Blessing*,
which our Saviour himself was pleased to
pronounce upon those, *who, though they have*
not seen, have yet believed; John xx. 29.

Our Inability therefore, to dispossess Mad-
men now by a Word or Miracle, is no Ob-
jection to the Arguments we have brought
for their being possessed. There were more
Lunaticks, in our Saviour's Time, than those
whom he miraculously cured: And yet it is
not

SERM. not to be doubted, but that *Possession* was
 XVI. the Cause of the Disorder in many whom he
 did not cure, as well as it was in those he did.
 Some were chosen out to be Instances of the
 Divine Power inherent in him: And in De-
 monstration of that Power, he vouchsafed to
 work this Miracle upon them: But since it is
 allowed confessedly, on all Hands, to be a
 Miracle; we might as well demand to see *the*
Blind to receive their Sight, the Lame to
walk, the Lepers to be cleansed, the Deaf to
bear, the Dumb to speak, and the Dead to be
raised, as to see Men *possessed with Devils*, to
 be restored to their right Senses again *with a*
Word: And to say, that our *Lunaticks and*
Madmen now, are not *possessed in the same*
Manner, as those were whom our Saviour
 cured—only because we are not able to *dis-*
possess them in the same Manner our Saviour
 did; would be as much as to say, that the
Blind, the Lame, the Lepers, the Deaf, the
Dumb, and the Dead, are not of the same
 Kind with those our Saviour cured and raised,
 because we don't see them cured and raised in
 that Manner now. Nay, we might full as
 well affirm, that even in the miraculous Ages
 of the Church, even in the Time of our Sa-
 viour himself, *no Lunaticks* were possessed, but

those that were miraculously dispossessed; ASSERM. affirm that none are possessed now, because XVI. we see not any miraculously cured. In one Word—Some our Saviour and his Apostles cured after this Manner, to shew that what they preached, they preached by the Command and Authority of God: But where it was not necessary to produce this Authority, they left Lunatics, like other diseased and sick Persons, to the Use and Help of Medicines and other natural Means. And since the Authority of those who regularly preach the Gospel now, is known and received without Miracles to prove it; we are therefore to leave all that are disordered, whether in Body or Mind, to the same natural Means for Relief.

For the Mind as well as the Body, the Disorders of a Lunacy as well as of a Fever, may by such Means, God be praised, receive Benefit and Help. Not that *all* Lunatics, any more than *all* Persons otherwise diseased, are recoverable by any Skill of Man: This is what I neither do, nor want to assert: 'Tis sufficient for my Purpose, if it be allowed me, that the Distempers of the Brain as well as those of the Body, may sometimes be avoided by proper Caution, and, though they should seize us, may sometimes by proper Care be removed.

SERM. removed.—If it were not so,—I own the
 XVI. Subject would not be so useful for a Popular
 Discourse. But that so it is, that Madness, I
 mean, may be cured without a Miracle, our
 Physicians, I thank God, are every Day able
 to produce Instances enough to prove. And
 the Holy Scriptures, which give us such clear
 Light into the Cause of Distraction, point out
 to us, or at least in one Instance record, one
 Means of it's Cure; which is the Reduction
 of the Spirits, or Imagination of the Patient,
 into such Composure, Regularity, and Order,
 as that the Devil (who has Power over our
 Bodies, only whilst their Organs are discom-
 posed) can no longer agitate and disturb the
 Mind. The Instance I mean, is what I had
 in my Mind in the Beginning of my Dis-
 course, the Case recorded in the Old Testa-
 ment, which is the Case of *Saul*, whose Dis-
 order the holy Text plainly ascribes to his
 being *troubled by an evil Spirit from the Lord*.
An evil Spirit from the Lord troubled him, or
 as the Word will bear to be translated—*ter-*
rified him with Fears, and drove him into Fits
 of Phrenzy and Rage. Now the Remedy
 which his Servants (*i. e.* I suppose, his *Physi-*
cians whom he consulted) prescribed for his
 Relief, the next Verse declares: *Let our Lord*

now

now (say they) command thy Servants which SERM.
are before thee, to seek out a Man that is a **XVI.**
cunning (or skilful) Player on an Harp: And
it shall come to pass, that when the evil Spirit
from God is upon thee, that he shall play with
his Hands, and thou shalt be well; 1 Sam. xvi.
14, 15, &c. The Advice, it appears from
the Event, was good: David the Son of Jesse
was sent for: And it came to pass, that when
the evil Spirit from God was upon Saul, that
David took an Harp, and played with his
Hand; so Saul was refreshed and was well,
(i. e. as we commonly express it of one in Fits,
he came to himself) and the evil Spirit depart-
ed from him. This I presume is not recorded
to intimate, that the Servants or Physicians of
Saul, thought it was in the Power of musical
Sounds to drive away Devils: But only that
they conceived, that his disordered Spirits
(which were the Instruments, or Engines that
the Devils used to disturb him) might by this
Means be again composed, his melancholy
Passions allayed, and so the Man be rendered
less subject to the Devil's Agitations.

And if this Instance be sufficient to shew,
that a Madman or Lunatick, may sometimes
be restored to his right Mind, by natural,
human, and easy Means; I would willingly
improve

SERM. improve it a little further to suggest, that
XVI. though a Lunacy or Madness may be (as we
see it often has been) the Effect of the Power
which wicked Spirits have over us; yet still
it may be Men's own Negligence and Fault,
that they get such Power. But pray take me
right. I don't assert that it is always so: God
forbid! I have more Charity and Compassion
for many under that deplorable Circumstance,
than to think, that they could by any Watch-
fulness or Care of their own have preserved
themselves from it. The Texture of their
Brain, and their intellectual Faculties, might
naturally and originally be so composed; or
else be so disordered and diseased, as that sub-
tle Spirits might seize and take Possession of
them. But this we know is not the Case of
all that come to be so unhappy: Men's vio-
lent Emotions, the want of keeping a Guard
upon themselves, the not keeping the Mind
within due Bounds, the letting their Imagina-
tions and Fancies run wild, the giving a loose
to their Passions, and suffering them to launch
forth without Check or controul, have often
we are sensible been the Occasion of it: And
if thus Men disorder their own Temperament
and Frame, and give the Devil an Advantage
over them; though they should afterwards be
really

of a Diabolical Possession.

401

SERM.

XVI.

really possessed and taken Captive by him at his Will, so that they can't recover themselves out of his Snare, if they would, 2 Tim. ii. 26. nor any longer be said to be Masters of their Senses; yet still should it not be laid to their own Charge, that ever they lost them? In the Case of *Saul*, it is carefully recorded, that he forfeited by his Disobedience, the good Spirit of God, before the evil Spirit troubled him: And therefore, though, whilst he was under the Dominion of the evil Spirit, he was no longer himself; yet to whom was it owing, that he lost the good Spirit, which would have kept him so? It is true indeed, God was pleased so far to bless the Symphony of *David's* Harp, as by it's Melody to restore him to his Senses again.—And if afterwards he relapsed (as we know he did) if the Devil again got possession of him, must we excuse him because he was again not himself; or should we not rather think the Judgment on him just, since it was what his Passions, his Pride, Envy, and Malice, drew upon him? The same Temper of Mind to which the Harp of *David* recovered him, and of which the evil Spirit could not keep hold; that Temper of Mind, I say, (if it had been carefully watched and preserved) would have prevented

SERM. his ever laying hold of him again. Consequ-
 XVI. quently his Relapse (though his Relapse was
 the Return of an evil Fiend) was again occasioned by his own vicious Passions, and therefore, as far as we can learn from Scripture, it ever after continued upon him.

And, as this Instance of *Saul* is at once a Proof, that a Madness (though curable by *human Means*) may yet be the Effect of a *Diabolical Possession*; and that though it *be so*, it yet may be a Man's *own Fault* that he is subject to it: It is thus, a Confirmation of the *Doctrine* of my Discourse — from which I shall only observe, what a *Blessing* we enjoy in the Use and Exercise of a *sound Mind, and right Understanding*.—For since such is the Texture of our Human Frame, such our Animal Spirits, and such the Organs of our Brain, as that, when they are disordered or discomposed, we are subject to the Impressions, Delusions, and Agitations of wicked Fiends and Devils; what is it we don't owe to the Divine Goodness, Preservation, Providence, and Care, who formed our Faculties at first, perfect and strong, and has since preserved our Senses entire, and our Reason clear, against the Readiness at *all Times*, and the Power at *some Times* of malign Spirits to disturb them? To whom,

whom, but to the good and gracious Author SERM.
and Preserver of our Frame, does the subtlest XVI.
Politician, the deepest Philosopher, the acuteſt
Logician, and the ſoundeſt Divine ; to whom
eſe, does the Man of the quickeſt Imagina-
tion, the brighteſt Fancy, the ſtrongeſt Judg-
ment ; to whom eſe, in a Word, does every
Man that has the Uſe of his Faculties owe it,
that he was not born an Ideot from the
Womb, or that he is not now among the
Fools or the Madmen, whom Diſtemper or
Diſeaſe, whom Paſſion or Luſt, have ſince de-
prived of their Reason and Senſe ?

And if it be here, that our Acknowledg-
ments ought to be paid, how can we expreſs
that Acknowledgment better, than in employ-
ing and improving the Abilities and Parts
which God has given us, to his Glory, and
our own and Fellow-Creatures good. This is
the moſt proper Employment of our Under-
ſtanding ; and that this may be our conſtant
Endeavours,

*God of his infinite Mercy grant, through
Jeſus Chriſt our Lord. Amen.*

F I N I S.

E R R A T A.

| Page and Line. | instead of; | read. |
|----------------|---------------|-----------------------|
| 54. | 2. | some have |
| 119. | antepenult. | out of the Qu. |
| Ibid. | penult. | Translation |
| 122. | 16. | their |
| Ibid. | 17, & 156. L. | your |
| 160. | 11. | you |
| 166. | 21. | their |
| 183. | 17, 20. | when |
| 189. | 13. | the |
| 194. | 18. | observe |
| Ibid. | 21. | make |
| 204. | 2. | wrote |
| 244. | 5. & 229. 17. | the |
| 230. | 5. | great |
| 242. | 15. | Care |
| Ibid. | 25. | for |
| 262. | 5. | induce |
| 267. | ult. | Ezek. ii. 8. |
| 307. | 3. | He |
| 338. | 24, 25. | their |
| 380. | 6. | wrote |
| | | seems to have |
| | | out of Qu. |
| | | Treasure |
| | | your |
| | | their |
| | | there |
| | | the |
| | | whether |
| | | their |
| | | observing |
| | | making |
| | | wrought |
| | | greater |
| | | Care |
| | | from |
| | | induce |
| | | Ezek. xx. iii. 2, 14. |
| | | Moses |
| | | our |
| | | wrought |

24 OCT 62

A D V E R T I S E M E N T.

IT was at first apprehended, that the *Psalms* of *DAVID* were meant by *Psal.* cxxxix, cxxxiii, cxl. and cxxxii. referred to in *this* Volume, p. 350—353. But it was recollected afterwards, that the *MEDITATIONS*, in the Book of *Devotion*, mentioned in the *Preface* to the *First* Volume of these *Sermons*, are called *PSALMS*, by the original Author, and the first Publisher of them as reformed; and it plainly appears that *They* are here pointed at. *They* are numbered variously in various *Editions*. The *third* Edition of the Book unreformed, seems best to answer these *References*; which certainly should not have stood in the *Place* and *Manner* as they do; and were, it is like, transferred from the *Margin* of the Author's *Manuscript*.

